

THE NATIONAL LESBIAN AND GAY WEEKLY SINCE 1973

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INSIDE

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wants to revise, the change

How about 'female homosexual' vs 'lesbian?' Such is the twisted logic of The American Scholar's Joseph Epstein.

Continued on page 7

"They put the emphasis on testing when it belongs on infection control," he continued.

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Historic conference of lesbian/gay deaf people held

DALLAS -- About 500 deaf lesbians and gay men gathered here recently for a history-making joint conference of deaf lesbian and gay organizations. The conference, held July 1-7, was not only the 12th meeting of the Rainbow Alliance for the Deaf, but also the first-ever meeting of the International Deaf Lesbian and Gay Conference. Participants traveled to Dallas from around the U.S., as well as from Great Britain, Germany, Australia, Sweden and Holland.

According to *The Dallas Voice*, a lesbian and gay newspaper, the conference was the first to focus on political issues affecting deaf gay men and lesbians. Philip Ruben, national vice president for the Alliance, said that past gatherings have been "social and informal." But this year was different, he said, "the trend now is to push in the direction of service and education."

In particular, conference participants planned to work for wider availability of communication services such as Telecommunication Devices for the Deaf (TDD's) and sign language interpreters.

—Chris Nealon

Episcopal bishops agree to compromise ordination policy

PHOENIX, Ariz.—Bishops attending a general convention of the Episcopal Church approved a proposal July 15 that "upholds traditional teachings on marriage," yet rejects conservative attempts to discipline bishops who have ordained gay men and lesbians.

Members of the House of Deputies, which represents priests and laity of the church, are reportedly preparing a similar proposal.

The proposals come amidst controversy over last month's ordination of an open lesbian by the Episcopal Diocese of Washington, D.C. (See *GCN*, Vol. 18, No. 46).

Under the bishops' proposal, local bishops will be allowed to act as they see fit on the issue of ordination of lesbians and gay men.

According to the *Boston Globe*, Bishop Frank K. Allan of Atlanta said that ordination of gay men and lesbians does break the norms of the church. He added, however, that "there is nothing in the canons that affects this."

"There is no way I can say homosexuals are not worthy to be priests," said Paul Moore, retired bishop of New York.

The proposal is viewed as a compromise between conservative and liberal elements within the church. The measure preempts calls by conservatives to censure two bishops who have ordained gay men and lesbians, yet asserts that sexual activity is "appropriate only within life-long, monogamous, heterosexual union contracted in marriage."

The bishops also rejected an amendment to the proposal that demanded the clergy abstain from sex outside of marriage. Bishop Barbara Harris of Massachusetts argued that the amendment overemphasized questions of genital behavior. "What we would be saying is that as long as you don't have sex, you can do anything you want to," she said.

Some conservatives were outraged by the proposal, which they perceived as "abandonment of traditional moral standards." Bishop Andrew H. Fairfield of North Dakota, quoted in the *Boston Globe*, said that the members against the inclusion of lesbians and gay men "will continue to leave the church and the situation will not be improved by passivity."

Others, however, saw it as the only statement that the diverse membership of the American Episcopal Church could issue. "It's ambiguous, loose, messy, but honest enough to say we can't decide what the will of God is for us now," said Moore.

—Jacob Smith Yang

Lesbian sex club opens

SAN FRANCISCO—Tired of watching *Roseanne* on Tuesday nights? If you're in the City by the Bay, you can go to Klitz, a public sex party for women. According to *On Our Backs*, Klitz parties, the first public event of their kind, started in March of this year.

For those too shy to participate in the large party room, there are smaller rooms providing more privacy. As one participant told *GCN*, "Most women are just milling

around, trying to get the guts up to ask someone to do something....It's really great to be seeing it happen. People are really excited about it, it's really fun and the women are really cool and good to each other." And, as another woman said, "Because of economic factors [and other reasons] it will never be like gay men's clubs, but that doesn't mean that the sex isn't good!"

The parties are open to all women over 21, from 9 p.m.-4 a.m. every Tuesday evening. Sliding-scale admission of \$7-10 entitles you to free food and beverages, music, porn videos and a flat filled with consenting females. For more information, call the Klitz Hotline at (415) 8641543.

—Marjorie Bryer

Shoe store chain acquiesces to ACT UP

KANSAS CITY, Mo.—After pressure from the local ACT UP chapter, a major department store chain here completely reversed its policy regarding HIV last month. Faced with a possible boycott and a large demonstration, officials at Payless Shoestores announced June 12 that they will prohibit employment discrimination based on HIV status. The announcement came just three days before the scheduled demonstration.

ACT UP began organizing against Payless after the company fired one of its employees, Bill Homberg, because they assumed he was HIV positive. In a letter to company officials, ACT UP demanded that Payless settle with Homberg and that the company stop discriminating on the basis of HIV status. It was only after the threat of a boycott and public protest that Payless reversed its HIV policy. According to ACT UP, Payless has since arrived at a cash settlement with Homberg.

Members of ACT UP said they were pleased—if surprised—by Payless's sudden response to their demands. Tim Hull, a member of the group, told *GCN* that most activists had, in fact, been expecting the worst. "We had anticipated having to deal with this for a long time," he said.

—Chris Nealon

Local activists protest inflatable dolls at Fenway

BOSTON—Linking violence against women to professional male sports, local activists have protested the behavior of some Red Sox baseball fans who have been bringing inflatable dolls to Fenway Park—and simulating sexual assaults on them.

Jackson Katz of the anti-violence group Real Men told *GCN* the group was calling attention to the "troubling connection between the sports culture and sexual violence," as they leafletted outside Fenway Park, June 26. Although it is unclear when inflatable dolls first appeared at the ballpark, a June 19 article by *Boston Globe* columnist Bella English gave the issue local and national attention.

English's column said typical behavior of doll-wielding fans included "fondling the doll's breasts, making lewd comments about her anatomy, simulating sexual acts and passing the doll from fan to fan so each can have his way with her. All the while, other fans are cheering them on, kind of like a gang bang."

According to Katz, Red Sox management and players do not condone the activity and will do what they can to stop it. A Boston police officer, who asked not to be identified, told the *Globe* that if they see the dolls, they will be confiscated.

Katz noted that Real Men makes a practice of leafletting at "nontraditional political forums" such as ballgames, "targeting men who are in positions of leadership with young boys." He says such actions "help to reshape and reframe the debate about what it means to be a man."

—Dawn Schmitz

Pot activists protest government ban

WASHINGTON—Hundreds of pro-marijuana activists gathered near the Lincoln Memorial for the 22nd Annual "Smoke-in." They celebrated the Fourth of July by protesting the federal government's recent decision to end its therapeutic distribution of marijuana to people with HIV infection and other illnesses. "It's now illegal for patients who are dying and in serious need to have pot," said Doug McVey of the Cannabis Action Network (CAN).

On June 21, the U.S. Department of Health and Human Services (DHSS) announced an end to its distribution of government-grown marijuana cigarettes to people with glaucoma, cancers and AIDS. Campaigns by the Alliance for Cannabis Therapeutics (ACT) and others had increased applications for the unique government grant. People with AIDS comprise more than half of the 34 people receiving marijuana, and they make up the majority of the people requesting it. Marijuana helps calm nausea, vomiting and other AIDS-related symptoms. However, according to U.S. Public Health Service spokesperson Bill Griggs, the unknown and possibly detrimental effects of marijuana on a person with AIDS was one factor that prompted the government to end its program.

McVey and other activists urged concerned citizens to contact members of Congress and other government officials about passing legislation that would make marijuana available to people with legitimate medical needs.

—John Zeh

Condoms okayed for Philadelphia high schools

PHILADELPHIA—Social service agencies will be allowed to distribute condoms in Philadelphia high schools under a policy approved on June 26 by a 6-3 vote of the city's board of directors. The board's new policy on adolescent sexuality also includes an educational objective of assuring "a safe, equitable, and positive experience for lesbian and gay students."

"The health—the very lives of our young people—were at risk," said board president Ruth Hayre. "The school district had to do something."

According to Anna Forbes, spokesperson for the AIDS Activities Coordinating Office of the city health department, AIDS activists had been pressing the board to adopt the policy for two years. "ACT UP was pitted directly against the [Catholic] archdiocese, and we won," Forbes told *GCN*. "It's amazing that we were able to pass this by such a big margin in Philadelphia, which is hardly the most liberal place in the country," she added.

Forbes said that approximately two-thirds of Philadelphia's 51,000 high school students are sexually active, yet she estimates that only one in three presently uses condoms.

Norman Baker, a member of ACT UP/Philadelphia, said that the board should have passed a system-wide condom-distribution policy, rather than allowing individual schools to decide whether they want health and social service workers to distribute condoms, as the approved plan does.

"There's no time for pilot programs," Baker told the board. "You have the power to save lives immediately."

Philadelphia, New York City and a handful of other U.S. cities have schools systems that have approved making condoms available to high school students. Distribution in both cities will begin next fall.

—Jacob Smith Yang

Former Peace Corps volunteers organize

WASHINGTON, D. C.—The Peace Corps will be stepping out of the closet this summer with the formation of a Washington, D.C.-based lesbian, gay, and bisexual group for former volunteers.

Organizers of the new group say they planned its inception to coincide with the Corps' 30th anniversary celebration, to be held here August 1-4. "We knew that with so many [returned volunteers] coming into town, there would be a really significant number of gays and lesbians among them," said Doug Tickner, one of the group's founders. The Peace Corps expects 10,000 former volunteers to attend the celebration.

Cindy Pelak, another organizer, said that initial response to the group's formation has been strong, with more new members at each meeting. "This should help us gain the visibility and recognition within the Peace Corps that is so long overdue," she said.

Those interested in the group's activities should contact Doug Tickner at P. O. Box 65874, Washington, DC 20035, or call Cynthia Pelak at (202) 331-0066.

—Chris Nealon

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Lesbian sues employer over pregnancy leave

Lesbians in Massachusetts 'have the right to get pregnant and not get fired,' says her lawyer in this first-of-its kind case

By Dawn Schmitz

BOSTON—In what is believed to be the first case of its kind in Massachusetts, a lesbian has filed a complaint with the Massachusetts Commission Against Discrimination (MCAD) on July 15, alleging sex and sexual orientation discrimination because she was fired from her job after she became pregnant.

The woman, Susan M. Rivet, informed her supervisor in early March 1991 that she intended to take time off for maternity leave. She miscarried on March 13, took three days off to recover and was fired on March 21, four days after returning to work. She was told she was laid off due to restructuring in the organization.

Rivet, who worked at Charles River Association for Retarded Citizens, located in Needham, Mass., for nine and a half years, is represented by Gay and Lesbian Advocates and Defenders (GLAD), a Boston-based public interest law group.

"This case should establish a precedent that all women, including lesbians, have the right to exercise their reproductive capacity without adverse job action from their employers," said Mary Bonauto, GLAD staff attorney, in a statement. According to the statement, Rivet's supervisor, John Grugan, was "speechless at first" when Rivet informed him she intended to take the leave and that he "expressed doubt about the pregnancy leave terms."

The complaint states that Rivet had been employed as Production Manager, in charge of "planning and supervising the work performed by approximately one hundred fifty mentally retarded persons at three different facilities."

Attorney Sally Calhoun, who is representing Charles River Associates, said Rivet was laid off because the organization faced a reduction in funding. She told *GCN* the commonwealth had asked them to "refocus efforts from sheltered workshop to supported employment" and that Rivet had been supervisor of the sheltered workshop. Calhoun acknowledged the sheltered workshop has yet to be eliminated.

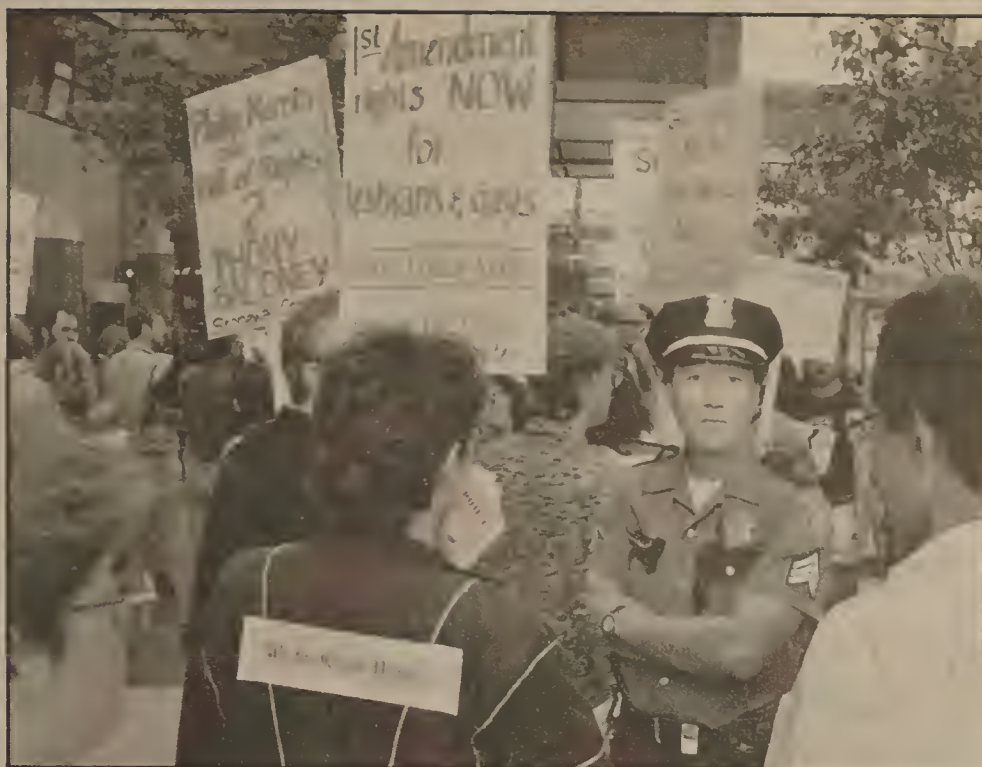
The two other managers at Rivet's level were not laid off, and according to the complaint, one of them was a heterosexual male who was less qualified than Rivet. The complaint states that "he has less seniority, a history of poor job performance, and a history of disciplinary actions based on drinking on the job and sexual harassment." It further notes that the Charles River Association's personnel manual states that layoffs are "always a last resort" and "based on qualifications, performance and seniority."

Calhoun said that Rivet was not replaced by anyone, but that "the remaining managers' jobs were reorganized" and that there was no place for Rivet in the restructured organization. She stated that Rivet's "homosexuality was not hidden or secret," and that Rivet had been promoted several times during her employment at Charles River Association. She further stated that other women have taken pregnancy leave from the organization, but said she didn't know if any lesbians had done so.

"A lot of people don't understand that lesbians can have babies," said GLAD's Bonauto, adding, "lesbians have the right to get pregnant and not get fired." Bonauto said she expects to see court action on the case.

"The law is very squarely on [Rivet's] side," said Jan Platner of the Cambridge Human Rights Commission. "I hope it doesn't have to go so far as litigation," she continued, "but they may have to fight to the bitter end." Although she doesn't know of any other cases like this one, Platner said, employers tend to deny the realities of gay and lesbian families. Referring to domestic partnerships as well as lesbians bearing children, she said, "Companies don't know how to deal with this and ... don't want to deal with it."

Platner said it is important for women to file these kinds of complaints and win. "The way things are going for women's rights in the workplace—and especially reproductive rights," she said, "it's really important to move in a positive direction and to show some affirmation" of such rights. □



Activists disrupt Philip Morris exhibit

SEATTLE, Wash.—Approximately 80 activists protested the Philip Morris Corporation's sponsorship of the national Bill of Rights bicentennial tour at its opening here, July 13. The demonstrators renewed demands from last summer's protests of the tour (see *GCN*, Vol. 18, No. 16), calling for Philip Morris to end its support of arch-conservative Sen. Jesse Helms (R-N.C.). They also called for the Federal Election Committee to give up investigations of several organizations who participated in last year's Philip Morris boycott.

Gathering outside of the Washington State Convention and Trade Center, protestors leafletted passers-by and conducted a picket.

One portion of the exhibit, which provided visitors an opportunity to stand on a soap box and videotape themselves exercising their freedom of speech, was closed down after activists used it as an opportunity to voice their complaints about Philip Morris and Helms.

"If Philip Morris really believes in freedom of speech and association, they should call on the government to stop its illegal witch-hunt in the gay community," said Doug Barnes, a gay rights activist. "They should stop funding Jesse Helms, whose career is built on homophobia, racism, anti-unionism, sexism, censorship of the arts and every kind of bigotry."

Barnes is a defendant in the Freeway Hall case, in which the Freedom Socialist Party (FSP) is being pressed by a former member to release its membership lists, financial records and meeting minutes. FSP members argue that confidentiality of these records is protected by the First Amendment.

The protest was sponsored by the Freeway Hall Defense Committee. Participating organizations included the Stonewall Committee for Lesbian/Gay Rights, Queer Nation, ACT UP/Seattle, Radical Women, the *Seattle Gay News*, the FSP, Heart to Art, Queer Art, the Sandy Nelson Defense Committee and the Freedom of Expression Campaign. Several arts professionals who fought Helms's censorship through the National Endowment for the Arts (NEA) were also present.

Although ACT UP/D.C. and the Dallas Gay Alliance have reached an agreement with Philip Morris to end a boycott of the company's products (see *GCN*, Vol. 18, No. 44), Philip Morris continues to be Helms's largest corporate contributor.

— Jacob Smith Yang

Boston gaybashing linked to suburban hate crimes

Were the suburban teenagers who attacked two gay men also responsible for anti-semitic and racist graffiti in Medway, Mass.?

By Ed Boyce

BOSTON—Two men were gaybashed outside a Boston gay bar on July 7 by a gang of suburban teenagers police suspect may be connected to other hate crimes. The two gay men have vowed to prosecute the perpetrators "to the fullest extent of the law."

Sumner Delaney and his roommate Shawn McLoughlin were approached by five or six young men as they were walking in the theater district towards Buddies, a popular club, shortly after midnight. Delaney and McLoughlin were called "fucking faggots" and were thrown against a store window. One youth punched Delaney's face repeatedly, broke his glasses and ripped his shirt. McLoughlin told *GCN* he was able to escape from his attackers who chased him into the street.

According to the police incident report, two Boston police officers on patrol, Stanley Woo and Robert Olsen, heard cries for help and with the help of Buddies' security staffers apprehended two of the attackers—Donald Pilkington, Jr., 19, of Medway, Mass., and an 18-year-old from Franklin, Mass., whose name was not released.

Delaney was treated at the nearby New England Medical Center Emergency Room for several bruises on his face and hand and released.

Several eyewitnesses gave statements to the police, and the two attackers were arrested with assault and battery. A further charge of felonious violation of Delaney's and McLoughlin's civil rights was leveled the next day, following a review by the Boston Police Community Disorders Unit (CDU), which investigates hate crimes violations. The other attackers remain at large, but Sgt. Detective Flynn of the CDU

said their whereabouts remain under investigation.

Flynn said the arresting officers found racist and anti-semitic literature in the attackers' pockets, and Pilkington had various white supremacist symbols tattooed on his back. At the time of his arrest, he was wearing a cap with a Confederate flag. According to an article in *Bay Windows*, a Boston gay newspaper, both suspects had shaven heads, and the 18-year-old had a knife in his possession.

The attackers' residence in the Medway area and their appearance have prompted the police to investigate a connection between the gaybashing incident and a series of racist and anti-semitic graffiti that appeared recently in Medway, a suburban town southwest of Boston. Nazi swastikas were also found spraypainted on Kneeland St. in Boston near where McLoughlin and Delaney were assaulted.

Boston police would not comment to *GCN* on the status of the investigation but have given indications that the CDU, the Medway police department and the Suffolk County District Attorney's office are jointly investigating any connections among the crimes and to determine if the incidents are the work of an organized hate group.

Assault and battery charges can bring a jail sentence of up to two-and-a-half years. If convicted of felonious civil rights charges, Pilkington could face up to 10 years in jail and/or a \$10,000 fine.

Delaney and McLoughlin told *GCN* they are determined to prosecute the perpetrators to the "fullest extent of the law." "This was pure and simple a hate crime, a fag bashing," McLoughlin said. "The reason we are prosecuting is to show that people can't beat fags because fags will fight back." □

Harvard HMO drops HIV-positive member

Lawsuit raises the issue of patient confidentiality when the insurance underwriter and health care provider are the same

By Jacob Smith Yang

BOSTON—The AIDS Law Project of Gay and Lesbian Advocates and Defenders (GLAD) filed a lawsuit July 17 on behalf of a man who charges that Harvard Community Health Plan (HCHP) terminated his membership because he tested positive for the presence of HIV.

The suit alleges that HCHP, the largest health maintenance organization (HMO) in Massachusetts, discriminated against Adam Rosenthal when they disenrolled him from their program.

Kevin Cathcart, GLAD's executive director and one of Rosenthal's attorneys said, "In addition to the discrimination this case calls into question the ability of people to get the same quality of health care from HMOs that they get from a private physician."

HCHP maintains that they revoked Rosenthal's coverage because they discovered he had lied about his use of alcohol and drugs on his initial application.

Rosenthal's complaint charges that HCHP discriminated against him on the basis of handicap when they discontinued his coverage last May. He had told his HCHP physician in March 1990 that he had tested HIV positive at an alternative test site. A subsequent HIV test by his doctor confirmed the result.

Two weeks later, when Rosenthal tried to

schedule an appointment at HCHP, a nurse refused to make one, saying that his membership was being investigated. The following week, he was informed that his coverage at HCHP had been terminated.

Alan Raymond, vice president of public affairs at HCHP, told *GCN* that Rosenthal's coverage was withdrawn only after an investigation by the HMO's underwriting department had revealed that Rosenthal failed to disclose information about his alcohol and drug use.

"When someone applies as a member, they are obliged to tell the truth," said Raymond. "We have to keep the facts straight."

Rosenthal became an individual HCHP subscriber in June 1988. He sought treatment in March 1989 for substance abuse. HCHP underwriters used Rosenthal's subsequent medical records as proof that he had lied on his initial application.

According to Raymond, HCHP has never dismissed a patient from their program because of HIV status. "We do more than our share for caring with patients with HIV and AIDS, as compared to other insurers," he said. "On this basis alone the suit seems not only incorrect, but unjust."

HMO confidentiality

Although HCHP informs non-group members that medical records will be used

Continued on page 6

GCN NEEDS YOUR SUPPORT NOW.

Gay Community News has never had a surplus cash flow, but now we need reader support just to continue to exist. GCN has served the lesbian and gay community for 18 years, providing progressive national and international coverage of the lesbian and gay movement. In fact, GCN is currently the only national lesbian and gay newsweekly.

Unlike many gay newspapers, GCN is *non-profit*. It has been doubly hard-hit by the recession in the newspaper industry, and by cuts in funding to non-profit organizations. The fragility of the gay press has been underscored lately by the folding of *OutWeek*, the New York-based lesbian/gay news magazine. In circulation for the last two years, it was the only other national newsweekly available to the community. GCN, as a progressive, political and national forum based in Massachusetts, faces even greater difficulties to sustain itself.

Due to the fact that lesbain and gay concerns are of low priority for institutional funders, and the paper's progressive politics and grassroots, collective organization, GCN has never enjoyed financial security. The staff is composed of committed individuals who are working very hard for very low wages. Unlike most non-profits, GCN has no professional fundraising staff. Everything is accomplished despite bare-bone conditions and meager resources. Cutbacks are not possible. Because of this, the current climate threatens GCN's very existence.

The current economic drought has resulted in GCN's being unable to pay staff salaries (and health insurance premiums) for the past month! We are in dire need of individual contributions now by readers who care about the future of the paper.

If you are reading a free issue or a friend's copy of GCN, now is the time to consider paying for a subscription if you can. If you've read GCN regularly for any part of the last 18 years, you may take for granted that it'll be around for the next 18 years — at your library, at the local bar, at your friend's house, even at the newsstand... . We can only make sure this happens with your help. Although GCN distributes some free copies of the paper, we are dependent upon subscription income and donations.

In these conservative times, GCN has continued as a unique and important national paper of record for the lesbian and gay community. Even within the lesbian and gay community, conservative journalism is enjoying a heyday. As a result, there are very few sources of accurate coverage of activism and civil rights issues. The loss of GCN's perspective would be irreplaceable.

Don't let GCN be defeated by the recession and the conservative political climate. Please help us by sending what you can afford as a donation to GCN. We need to raise \$25,000 in the next two weeks to ensure that the staff can be paid and the production of the paper can continue. If half of our subscribers send \$20, our goal can be reached. If an additional 39 become sustainers, pledging \$120 between now and December, our staff can be assured of having regular payments of their health benefits for the coming year.

Your support of GCN has never been more crucial. Please return the coupon below. All of us at GCN thank you.

Gay Community News

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of ten, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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- **Buy raffle tickets for yourself and your friends**
- **Renew your subscription for one or more years now**
- **If you are reading a free copy of GCN, subscribe**
- **Ask your friends to subscribe, or give them a subscription as a gift**
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Available in June: Coordinate and edit the work of staff and volunteer reporters covering local, national and international events of importance to the lesbian and gay community. Write news stories as necessary. Participate in layout and production of the paper.

Qualifications: Strong writing and editing skills, ability to work with deadlines, knowledge of lesbian and gay issues.

Coordinating Editor

Available in August: Provide overall coordination and administration of the financial, administrative, and public relations aspects of GCN. Develop annual budgets, financial strategies, and fundraising projects. Edit the "Community Voices" section of the newspaper. Assist coordination of Board and staff committees, as well as volunteers.

Qualifications: Strong administrative, financial and editing skills and experience. Experience with non-profit administration and fundraising. Strong interpersonal and group meeting skills. Deadline for applications: July 24, 1991

Classifieds/Word Processing Coordinator

Available in June: Half-time word processing, half-time classifieds and bookstore sales. Coordinate word processing of all articles for paper. Develop classified advertising, manage billing and accounts for classified ads and bookstore distribution, work with promotions staff on increasing bookstore sales.

Qualifications: Typing 60-plus words per minute, strong organizational and business skills, promotions experience, familiarity with computers (Microsoft Word software). **Deadline for applications:** July 28, 1991.

GCN Positions All GCN positions require commitments to lesbian/gay liberation, feminism, anti-racism, an awareness of class issues, and collective decision-making.

Salary/Benefits: All positions pay \$215/week and include health/life insurance through Harvard Community Health Plan, sick leave, and four weeks paid vacation. GCN offers staff members responsibility for their own jobs, with flexibility and ample room for innovation.

To apply: Please send resume and cover letter to: GCN Job Search Committee, 62 Berkeley St., Boston, MA 02116.

Good show, my friends

Dear GCN:

As a survivor of the Nazis (my body still bears the scars) I hasten to applaud the "Community Voice" of Jane Levin of Minneapolis, Minn., regarding the Holocaust, which appeared in your June 23-29 issue! The gay community has taken the pink triangle as our national symbol but has given almost zero attention to our half million brothers who died in the Nazi death camps while forced to wear that piece of cloth.

Jewish groups hold annual Holocaust Services and it is past time that every local gay and lesbian organization did likewise. If we expect the Holocaust Museum in Washington, D.C. to do honor to the memory of the pink triangle victims, we of today's gay and lesbian population need to do much more than we have been doing in telling the story of their sacrifices. I find even among those displaying the pink triangle now that few are cognizant of the extent of the terror and privation that our brothers met at the bloody hands of their Nazi guards. **THAT HORROR STORY MUST NEVER BE FORGOTTEN!** And if we don't keep it alive, how can we expect the straight community to do it in some Museum?

Grace, mercy, peace—
Rev. Robert W. Wood
Concord, N.H.

Registering concern

[GCN received a copy of this letter from Angela Bowen, who sits on the Board of the National Coalition for Black Lesbians and Gays. It was addressed to George Bush, President of the U.S.; Carlos Salinas de Gortari, President of Mexico; George J. Mitchell, Majority Leader of the U.S. Senate; and Thomas S. Foley, Speaker of U.S. House of Representatives.]

Dear Sirs:

We the undersigned are troubled by the recent developments in Guadalajara, Mexico concerning the International Lesbian and Gay Association's thirteenth Annual Conference.

The 13th Annual Conference of the International Lesbian and Gay Association (IGLA), scheduled from June 30, 1991-July 6, 1991 in Guadalajara, Mexico was cancelled [in June] because of the hostile environment created by the local Guadalajara Government.

With only a few weeks to go before the conference, the lives, plans and budgets of 500 people and organizations from all over the world [were/have been] thrown into a turmoil.

After negotiating for almost a year, the Guadalajara government has chosen oppression and injustice over diplomacy and cooperation.

In spite of the bombing of the offices of the conference organizers in 1989, the government has refused to acknowledge and investigate current death threats to conference organizers. In addition, two of the four mayors of Guadalajara with military support warned all hotels in Guadalajara that if they honored agreements to register delegates to the ILGA Conference, the hotels would be closed and bolted shut. Furthermore, the mayors notified the conference organizers that delegates would be arrested and that there would be no guarantee of the personal safety of anyone attending or involved with the ILGA conference.

The most disturbing point is that the National Government of Mexico has been silent throughout this entire conflict, not even seeking to honor business contracts negotiated in good faith for this conference.

This comes at a time when the Mexican government is seeking a free trade agreement with the United States of America and Canada. If the Mexican government cannot concern itself with guaranteeing the safety of 500 delegates from around the world for one week, what confidence can we place in that government's ability to assure human rights, the integrity of workers' rights, and responsibility for environmental issues?

The 101st Congress passed legislation removing immigration restrictions based on sexual orientation. This was a statement to the world community of the U.S. commitment to individual freedom. Historically, the lesbian and gay community in the U.S. and abroad has enjoyed a long relationship with Mexico through tourism, investments and moral support. However, these recent developments have created tensions in that relationship.

We sign here to register our concern and

dismay, and to urge the government of Mexico to consider seriously its role as a government amongst enlightened nations. We hope for a humanitarian and fair response to this conflict.

We sign here to support and encourage the work of the lesbian and gay organizers and Guadalajara and their work in organizing Latin American lesbians and gay men.

We sign here to affirm the rights of people to travel free of prosecution and persecution based on their sexual orientation as we work for a world free of prejudice in the acknowledgment of lesbian and gay rights.

We the undersigned call upon your conscience and commitment to respect all human rights.

Toward freedom for all,
Marcus Loveless, National Coalition of
Black Lesbians and Gays
Harriet A. Dart, P-FLAG
Rev. Dr. Joseph Lowery, Southern
Christian Leadership Conference
Tim McFeeley, Human Rights Campaign Fund
John Teamer, National Association of
Black and White Men Together
Maryann Mahaffey, Detroit City Council
Abe Bonowitz, Amnesty International

Women and HIV

Dear GCN:

All coverage of the Women and AIDS Conference is important. However, Christine Jansky's GCN article covered too little. Her main interest in the conference was safe sex between women—a common enough interest, and one that has been covered elsewhere. Safe sex is about women avoiding AIDS. The conference must have been partially about women living with and dying of AIDS. This is challenging material, which Jansky's article only touched upon.

Reading about sex is fun; most news about women and AIDS is anything but. The issues about women and AIDS that need more exploration are ugly and nasty: the virus spreading through rape; government indifference to poor women's deaths; sexist standards for diagnosis; willful racist ignorance about how many Black women and children have already died of AIDS; the need for world organizing around a world epidemic—organizing by those with the fewest material resources. These things are terrifying. The conference must have had workshops and speakers dealing with analysis and action. Those of us who couldn't be there need to know what ideas were proposed to deal with the big, ugly, horrible questions. In this context, a report on one more safe sex workshop is a pitiful disappointment.

I hope GCN will report on these other issues in the future. An article by, or an interview with an HIV positive woman about the conference would be a possible good start.

Sincerely,
Rebecca Ripley
Menlo Park, Calif.

Red Cross needs to change

[GCN received a copy of this letter with this explanation from the writer, "I am a bisexual woman who from the age of 18 was a regular blood donor. During the earlier days of the AIDS crisis I felt unsure about my potential for HIV infection and stopped giving blood for three years. Since that time I have educated myself about HIV transmission routes, been tested for HIV, practiced safer sex only and not put myself at risk. I started giving blood again with a clear conscience.

Last week I went to give blood at a blood drive sponsored by my employer and was deferred indefinitely because I had been sexually involved with bisexual men since 1977. The Red Cross' screening questions have changed recently and I can no longer answer all the questions honestly without being deferred. I believe the Red Cross' screening practices are discriminatory and have written them the following letter.]

Dear Dr. Hoff:

According to your letter which I received on June 28, 1991 my name, social security number and other identifying information have been placed in your register of deferred donors. The federal guidelines concerning blood donation require that I be indefinitely disqualified from donating blood for transfusion because I answered "yes" to question 5.6 a) Have you had sex with a man who has had sex with another man since 1977?

I understand that the new federal guidelines have been instituted in an effort to stop the spread of HIV, the virus which is believed to cause AIDS. However, by disqualifying me as donor based solely on my answer to this question, the Red Cross is conceding to the irrational fears of the uneducated general public and thus doing a grave disservice to the people of the United States.

The American Red Cross has the unique opportunity to educate millions of people from all sectors of the population about how to protect themselves from HIV infection. Instead it is scapegoating those of us who have taken the time to educate ourselves regarding HIV transmission and who are taking the necessary precautions to prevent infection.

A heterosexual who has unprotected intercourse with a man whose sexual history she does not know could easily have exposed herself to HIV and answered "no" to the above question. If she has not yet seroconverted to HIV positive, then her blood will pass the ELISA test and be transfused, thus potentially infecting someone. I, on the other hand, know my partner's sexual history, have been HIV tested, have not exchanged bodily fluids other than saliva with him, and do not engage in activities that might put me at risk including heterosexual intercourse with or without a condom. Maybe you don't want my blood anyway, but by not asking more specific questions you're not effectively screening the blood supply or making donors more aware of how to protect themselves from HIV infection. At the same time the general public is allowed to maintain a false sense of security believing that "As long as I don't associate with the wrong people, I don't have to worry." The ignorance is highly insulting and will not help end the AIDS crisis.

I suggest that if the Red Cross really wants to do something to stop the spread of AIDS, it should concentrate on education and start with its employees. Gay and bisexual men are not the problem. Attitudes like the ones perpetuated by the American Red Cross are.

With the utmost concern,
Sharon M. Gonsalves
Somerville, Mass.

Almost out

Dear GCN:

It has been several years since I was in contact with your organization. You have helped me more than I can possibly say in this letter, please know that I sincerely thank you for all of your aid, it has made time much easier!

I write now because I am on the last leg of my journey. I have about 8 months left and need to organize my life, find some help and forget this awful past. I would greatly appreciate any periodicals, news letters or what information that may be of aid to me in this venture.

I very much want an updated list (Prisoner Resource List), if this is possible. I know that your office is busy, so whatever aid you can give me would be most appreciated.

I am now serving time in the Arizona State Prison, for women, and the over-crowding is a daily issue. I suppose this is a serious problem everywhere, what with prisons being such a big business. I am ever amazed at how the laws become more Big Brother and the population out there supports it. Does not anyone see what is truly going on in this country?

I thank you for your help and your time. I anxiously wait to hear from you.

Sincerely yours,
Eleanor Jon Pritchett #37755
Arizona State Prison
Arizona Center for Women
P.O. Box 52112
Phoenix, AZ 85072

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CDC

Continued from page 1

Infection control, otherwise known as universal precautions, includes "thorough sterilization of equipment, careful handling and disposal of needles and other sharp instruments and the wearing of gloves when appropriate," according to the CDC.

Schatz said the guidelines will lead to "a federally mandated witchhunt against some HIV-positive health care workers." He said he sees a distinct danger of HIV-positive people being denied jobs in many occupations, such as food service, due to an unfounded fear of HIV transmission. Schatz further noted there is a potential for the perpetuation of discrimination against gay men in the health care industry. "[Medical] practices don't want to hire gay doctors," he said.

Citing malpractice cases in which patients claiming "emotional distress" are suing HIV-positive doctors, even though the patients never contracted HIV, Schatz said he believes the courts may be another arena for discrimination in the wake of these guidelines. He calls the continuation of similar cases the "inevitable consequences of the CDC's action." Schatz further noted that treatment of HIV-positive individuals will be negatively affected by a preoccupation with testing, saying the CDC's action will "lead to a demand for testing of patients and denial of care."

But some AIDS activists feel the guidelines are as good as could be expected, in light of testimony given at CDC hearings in February of this year, when a small but vocal minority spoke in favor of mandatory testing. "I'm impressed by Bill Roper—the director of the CDC—who sat through the two days of testimony," said Larry Kessler, executive director of Massachusetts's AIDS Action Committee. "He didn't yield to some of the political pressure."

Kessler, who is a member of the National Commission on AIDS, said he felt the CDC was "trying to get the panic and hysteria down without caving in to it," adding that some of those who testified in February "suggested all kinds of draconian measures," such as universal, mandatory testing. He said he feels the regulations will be interpreted as liberally as possible in Massachusetts, given the state's record on AIDS issues and a highly active coalition of AIDS advocacy groups.

Activists criticized the media for their coverage of the only known case in which HIV has been transmitted during a medical procedure. Kimberly Bergalis and four other patients of David Acer—a Florida dentist who has since died of AIDS—apparently contracted the virus during procedures performed by Acer. Bergalis has since contracted AIDS.

The activists point out that had Acer been using universal precautions, Bergalis and the others would not have contracted HIV. They further noted that it is possible that the patients could have transmitted the virus to one another via unsterilized equipment. If this is true, they say, it shows that infection control—not testing—will prevent similar occurrences in the future.

Schatz and others said that instead of emphasizing testing, the CDC should have called for workplace inspections by government agencies to ensure that health care workers who perform invasive procedures are conforming to infection control guidelines. "If the concern is truly for the public health instead of public relations," Schatz said, "then the emphasis would be on inspections."

—filed from Boston

HMO

Continued from page 3

by underwriters to assess their membership application, GLAD's Cathcart maintains that this policy is far from clear. "There is a paragraph in the middle of the HCHP handbook, buried, supposedly explaining that this will happen," he said. "I'm a lawyer. I read this paragraph and I didn't take away an understanding that it said they could use medical records this way."

The fact that the insurer and the provider are the same at an HMO may create a conflict of interest, according to Cathcart. "The health care providers are put in a position of negotiating between providing quality health care and keeping costs down," he said.

In this case, Cathcart speculated that underwriters decided to get rid of Rosenthal because his treatment for HIV could be expensive and that the charges of fraud were used as an excuse.

"If they go through your records with a fine-toothed comb, they can use any excuse to say you have committed fraud," said Cathcart, pointing out that the detailed nature of such medical history forms make it

difficult for people to fill them out accurately. "The policy allows them to later dismiss you when they find out you are HIV positive."

"This is one of the first cases to have light shed upon," said Larry Kessler, executive director of the AIDS Action Committee (AAC). "Too often, people who get dumped like this suffer from the sidelines."

Cathcart hopes that Rosenthal's case will cause other people who have been discriminated against by health care providers to come forward. Already he has been contacted by another former HCHP member who alleges similar treatment. Cathcart expects to file a suit on behalf of the second HCHP member by the end of July.

These cases address fundamental issues of the ability of HMOs to provide quality health care, Cathcart maintains. "HCHP appears to have created a system where patient information is neither held confidential nor solely used for patient health care," he said. "What is particularly troubling is that members of HCHP probably do not realize the extent to which employees, like underwriters, not involved in the delivery of care have access to what should



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Advice

Continued from page 1

beyond getting our own review published? Foard responded by saying that Epstein would write me to "address [my] concerns." Foard assured me that I would find Epstein's "statement regarding the journal's editorial policy to be satisfactory."

Epstein's letter was not, despite assurances to the contrary, satisfactory. He wrote:

Mr. Douglas Foard has discussed with me your letter of complaint to him about my editorial treatment of your and Professor Bloom's book review in *American Scholar*.

I regret that you feel so ill-used by my suggestions for editorial changes. I would, however, point out to you that, in each instance, I gave way to you when I thought yours was a sounder argument than mine.

My chief objection to the use of the word "gay" is my sense that, in these febrile and volatile times, it may not be around that long. I enclose an article from last week's *New York Times* which you may have missed, that perhaps helps make my point.

The article Epstein enclosed was headlined "'Gay' Fades as Militants Pick 'Queer'" and described a lesbian and gay community forum in New York City that discussed reasons for and against adopting "queer" as the preferred term of self-identity for gay, lesbian and bisexual people.

As neither Epstein's letter nor the article he enclosed shed any light on either of my original queries, I wrote back to both Epstein and Foard, asking again, but in stronger words, about *American Scholar's* policy with regard to "lesbian" and "gay." This letter finally produced a direct answer, although hardly an appealing one. The letter, dated May 11, 1991, reads (in full) as follows:

In answer to your request that I clarify for you *The American Scholar's* current policy on the use of the word "gay" let me say that we continue to prefer to use the more neutral word "homosexual" except where using the word "gay," seems to be required.

I enclose the style sheet for the *Encyclopedia Britannica*, which has the same policy—as does, I believe, *The London Times* and a great many other publications.

The enclosed page was part of a "grammar and usage" style sheet. The relevant entry reads as follows:

homosexual, lesblan, gay: *Homosexual* is always preferred as either a noun or an adjective; gay and lesbian should be used only in quotations or in reference to the formal names of organizations that include the words. *Female homosexuality* is preferable to *lesbianism*.

Several points need to be made in response to Epstein's letters. First, his editorial handling of the review can hardly be described as giving "suggestions for editorial change;" he quite clearly told us that if we insisted on using the words "gay" and "lesbian" we would have to "withdraw...[our] review from publication...."

Second, although *American Scholar* is, at least according to its name, both American and scholarly, Epstein cites as his only authorities for his editorial practice, two British publications, at least one of which is not scholarly. If *American Scholar* does not "look to the *New York Times* for leadership" with respect to diction, why does it look all the way across the ocean to *The London Times*?

Third, it is hard to think of a sense in which the word "homosexual" is more neutral than "gay" or "lesbian." While it may be true that "gay" and "lesbian" were embraced as terms of self-identity by the lesbian and gay community with a particular agenda in mind, so too it is true that the term "homosexual" was established by a certain group of people (e.g. the medical and psychiatric communities) with a quite different agenda. Some may think that "homosexual" is more neutral than "lesbian" and "gay" just as some may think that "girl" is a more neutral term than "woman" to refer to a 30-year-old female; or "Negro" is a more neutral term than "Black" or "African-American;" but at least from my position as a gay male, "lesbian" and "gay" are more neutral than "homosexual." (It is interesting to note that Epstein himself, on page 318 of his ironically titled book *Plausible Prejudices*, claims that "the invention of the word 'gay' to stand for homosexual...[was a case of] the substitution of an agreeable or inoffensive word for one with unpleasant or offensive associations." So Epstein is in the strange position of thinking that "homosexual" is "offensive" but "neutral.")

Fourth, as to the *Britannica* style sheet itself, the word "homosexual" is really out of place on the list. On the same page as the rule against the use of "lesbian" and "gay," are rules that guide usage of grammatically confusing words such as "fewer" vs. "less,"

Much to our surprise, the words "lesbian" and "gay" had been removed from the article and replaced throughout by "female homosexual" and "homosexual," respectively. The interdisciplinary field of Lesbian and Gay Studies was changed to "Homosexual Studies" and the so-called "gay genes" theory became the "homosexual genes" theory.

"hanged" vs. "hung," and "infer" vs. "imply." How could the editors of the famed encyclopedia possibly think that the difference between, say, "female homosexuality" and "lesbianism" is of the same sort as the difference between "fewer" and "less?" Only twisted logic coupled with homophobia would seem to do the trick.

In light of these observations, I couldn't help wondering why Epstein would cling so adamantly to a clearly outdated policy against using "gay" and "lesbian." I suspected that there might be some reason deeper than strict adherence to the style of *The Encyclopedia Britannica*, and, it seems, I was right. My first clue came when a friend remembered an article Epstein wrote many years ago in *Harper's* magazine ("Homo/Hetero: The Struggle for Sexual Identity," September 1970, pp. 37-51). Even for 20 years ago, the article is quite horrible, in fact, it resulted in one of the first gay political "zaps" in the United States when the New York's Gay Activist Alliance protested outside of the headquarters of *Harper's*. In the article, Epstein displays an amazing combination of fear, pity, ignorance and hatred of lesbians, bisexuals and gay men. On page 50 he writes, "Has there, incidentally, ever been a more misplaced epithet than gay?" Perhaps, however, the worst thing that Epstein says in this article about "homosexuals" comes at the end (although it is no easy task determining which is the most horrible thing he has to say). He writes:

There is much my four sons can do in their lives that might cause me anguish, that might outrage me, that might make me ashamed of them and myself as their father. But nothing they could ever do would make me sadder than if any of them were to become homosexual.

After reading this article, I undertook the unpleasant task of looking at several of Epstein's other essays. In his pitifully self-indulgent book, *Divorce in America*, Epstein refers to a teenager as a "patent homosexual;" in *Plausible Prejudices*, he suggests that a woman is a lesbian only if she is having sex with another woman; in his most recent book, *Once More Around the Block*, he refers to lesbians and gay men as "gayim"; and most recently, in an article in *The Hudson Review*, Epstein compares feminists to pit bulls and makes a disparaging reference to dykes on bikes. I admit that these observations border on *ad hominem*, but it is useful to note that Epstein's policy against the words "lesbian" and "gay" is part of a systematic pattern of "homo-hatred"; not surprisingly, the policies that say what words that can be used to refer to lesbians and gay men are not formed in a vacuum.

Among the morals of this story for me is not to take for granted the strides that have been made by the lesbian and gay community. It took being told that I cannot use certain words to appreciate their significance and power. I now realize that discussions about how, as lesbians, bisexuals and gay men, we want to label ourselves are both politically and personally important. □

If you would like to register complaints about *American Scholar's* policy against using the words "lesbian" and "gay," write to: Douglas Foard, Secretary, The Phi Beta Kappa Society, 1181 Q Street N.W., Washington, DC 20009. Members of The Phi Beta Kappa Society are especially encouraged to write.

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How homophobia hurts the publishing industry...

Close to a year and a half ago I was asked by Warren Blumenfeld (co-author of *Looking at Gay and Lesbian Life* with Diane Raymond) to write an essay for an anthology he was editing called *Backfire: How Homophobia Hurts Heterosexuals*. In a letter that accompanied a contract for me to sign, Blumenfeld wrote, "As we discussed a few months ago, I would be very much honored to include an essay written by you on the cultural contributions of gays and lesbians, which, for various reasons (especially those dealing with homophobia) have not been accepted or acknowledged within mainstream culture." This sentence pleased me because had some problems with the title and possible thrust of the book.

Theoretically, I suppose, heterosexuals are hurt—or at any rate diminished—by their homophobia, just as white people are by their racism, and men by their misogyny. But in this time of AIDS hysteria, queer bashing, organized, methodical attacks by the Republican Party on both civil and abortion rights, and a Supreme Court that seems determined to chip away at every inch of personal freedom we have gained in the past 40 years, the *theoretics* of how homophobia hurts heterosexuals is low on my list of worries.

But I was more than willing to write about how the contributions of gay men went unaccepted and unacknowledged because of homophobia. I thought that the book's subtitle, *How Homophobia Hurts Heterosexuals*, might be viewed as a question, or that I would be willing to pursue and answer. When I did, I arrived at the answer that, in terms of popular culture, homophobia did *not* hurt heterosexuals but rather worked to their advantage.

I wrote my essay, and submitted it for Blumenfeld to edit and was later told that it was excellent, but needed a few changes. Much of the editing was sensitive and useful, and informs the version of the piece published here. But there were several sentences—crucial, I felt, to my argument—that were removed wholesale or changed to mean something entirely different.

In discussing the dynamic of how gay culture is assimilated, I wrote in my essay, "[T]he bottom line is that straight culture is willing to take what it wants and needs from gay culture and never admit or acknowledge its existence." In summing up, I stated that "[I]n cultural matters straight people's homophobia never hurts them in the same deadly and destructive way that it hurts queers; it merely allows them to steal without guilt and to cover the tracks of their hate with their own enjoyment."

These sentiments, I was told, were unacceptable because they would alienate straight readers. The crux of the problem seemed to be clarified when a phrase in which heterosexuals are described as manifesting a "hateful and destructive homophobia" was changed to refer to their "destructive homophobic conditioning." While it is important to remember that homophobia (like racism and misogyny) is a learned, not innate, behavior, it is equally important to hold people responsible for their actions and thoughts and not pretend that homophobia "just happens."

After three contentious phone calls—in which I was told that several straight people had also found my fictional introduction to the piece offensive because it conveyed a "gay elitism" and painted all heterosexuals as bores—I agreed to think about some changes that would bring my essay more politically in line with others in the book. But Blumenfeld's editor at Beacon Press conveyed in what I felt to be a homophobic letter her feeling that even more drastic changes were necessary, including removing the fictional preface, which she felt was highly insulting to heterosexuals.

It was clear, then, that neither was my essay suited for *Backfire: How Homophobia Hurts Heterosexuals*, nor did I want it published there. I withdrew it.

Part I: A Fairyless Tale

The evening began most curiously. As Leah Hatch left her office at New York University after teaching a seminar on the Shakespearean sonnet, she noticed that the West Village streets seemed rather empty. She could not find a cab to go uptown to meet her husband Gerald for dinner and a night at the opera. Grabbing an uptown bus, she observed that the other passengers—and there were only a few—seemed particularly noisy and rambunctious.

Gerald was waiting for Leah outside Morgan la Fay, their favorite new restaurant and upon entering they were surprised that Alfredo, the maitre'd, was not there. They found their own table and settled in. Gerald complained about the lack of attention his new line of non-sexist children's books was getting in the industry and that most of his authors were not home when he called that day. Leah complained about the newest demands by fringe student political groups on campus. "After all," she muttered over her dry Beefeaters martini, "It's not as though the school doesn't already have more liberal policies than most other universities."

Their waiter, a new man who seemed to have just been hired that afternoon, informed them that several entrees were not available and, unfortunately, there were no fresh deserts to be had. Gerald and Leah ate their steak and baked potatoes, there was no *gratin de pommes de terre provençal*, which was strange, since it was chef Bertholles' specialty. The pair quietly engaged in that elliptical small talk that only couples married for more than two decades use to communicate the business of their day. Finishing up, they walked the few blocks to the Metropolitan Opera House only to discover that Tchaikovsky's *Pique-Dame* had been cancelled. There were not many people in the Lincoln Center Plaza, but those who were there were buzzing about some rumor that most of the orchestra and many of the singers never showed up for the performance. The decided to have a drink and listen to some music, so they took a cab to the Algonquin Club. When they got there they were told—by the assistant manager filling in for the missing doorman—that not only hadn't most of the waiters and bartenders shown up for work, but Bobby Short was also nowhere to be found and every other cabaret performer they called to fill in was also missing.

Giving up on their evening out, Leah and Gerald picked up a copy of the *New York Times* and headed for home. They noticed on their way downtown that most of the Broadway theatres seemed to have darkened their lights. Settling down with a drink, Gerald—who had taken the first two sections—noticed the paper's thinness. Not only was there less news, the only advertisements seemed to be for Club Med cruises (and those seemed to be missing some of the male models) and nothing for Calvin Klein underwear, or Bloomingdales, or men's sweaters. Leah was shocked that the arts pages were almost completely bare: no reviews or features, only an announcement for a Tom Jones concert graced the page. Even the book review was missing. What at first seemed curious was now becoming downright bizarre. What was going on? Where was everybody? Well, not *everybody*: just the chefs, the musicians, the entertainers, the models, the waiters, photographers, the writers, the designers, the artists, actors and well, lots of people out on the streets.

At the same moment Gerald and Leah looked at one another and began to understand. As affluent, moderately sophisticated middle-class New Yorkers, they of course knew that gay men were behind some of what was usually called "culture." They just never knew—or admitted—how much. Could it be that all of the gay men in New York disappeared, vanished, became tired of having their endless efforts presumed to be the work of straight people or ignored or blatantly scorned *precisely* because they were by gay men? The ultimate ramifications of this were horrifying—no classical music, no experimental theater, no new fashions, no Broadway musicals, no alternative films, no opera, no avant-garde art scene. In the midst of constructing this cultural nightmare, Gerald and Leah both had the same thought and raced down the long hallway to their 15-year-old son Chris's room, past the framed photographs that had won him first prize in his school competition, and stood there. Afraid to open the door, they wondered if they would only be met by emptiness and silence.

Part II: Stolen Goods

Homosexual behavior has always existed throughout history. It has been sanctioned occasionally in specific instances in specific cultures—the ancient Greeks, for instance, allowed relationships between older men and

These sentiments, I was told, were unacceptable because they would alienate straight readers. The crux of the problem seemed to be clarified when a phrase in which heterosexuals are described as manifesting a “hateful and destructive homophobia” was changed to refer to their “destructive homophobic conditioning.”

younger freeborn boys—but for the most part it has been persecuted. Most Western cultures categorized it as a sin, a transgression against the moral order. As the power of religion began to be replaced by materialism, homosexuality became defined as a transgression against the social order, a crime against the state. After the Freudian revolution, homoeroticism and behavior—under the auspices of medicine and psychology—were understood as a sickness that might have been either psychological or physical depending upon which theory was in current vogue.

Since the development of an open, and oppositional, homosexual identity in the late Victorian era—thanks to the writings of such men as J.A. Symonds, Havelock Ellis, and Edward Carpenter—homosexual people have viewed themselves as a distinct group brought together as much by some shared “sensibility” as common sexuality. This did not eliminate their status as social outcasts; if anything it increased visibility that many times facilitated persecution. But it *did* create a distinct cultural identity that in turn created distinct cultural products. Over the years a complex, quite unequal and uneasy relationship has existed between gay male and mainstream culture. As religious, social

and legal prohibitions against homosexual acts remained intact, homosexual identity retained its stigma. However, although identified and defined as outcast, homosexual countercultures developed a positive gay identity, and from the late 19th century on homosexual writers and artists created a distinct political, artistic and social identity.

From Oscar Wilde's comedy of public and private personae in *The Importance of Being Earnest*, to Tennessee Williams' examination of the power of eroticism in *A Streetcar Named Desire*, to the ecstatic disco music of the '70s, to the highly sexualized photographs of Robert Mapplethorpe, gay artists have developed a way of looking at the world that has always presented not only a critique of the prevailing, dominant culture—what Christopher Isherwood has called the “heterosexual dictatorship”—but an alternative.

When the social order demanded that sexual activity result in procreation, gay artists promoted the idea of purely recreational sexuality. When mainstream culture—particularly industrialized British Victorian culture—insisted that art be utilitarian, gay artists promoted the idea of “art for art's sake”; a radical notion of beauty existing for the pleasure it gave the viewer. When, under the strictures of religion, moralism and production, the patriarchal and hiearchial culture insisted on day-to-day literalism, gay artists proved that the imagination could bring not only emotional solace but psychological freedom.

From the very beginning the straight world enjoyed many aspects of gay culture. Oscar Wilde was lauded until his sexuality became too public to ignore. Writers like Edward Lear (who hid his sexuality in cryptic limericks) and Gerard Manley Hopkins (who converted his homoeroticism into subversive religious poetry) learned to write in code to avoid persecution. You can see a gay sensibility in the films of such Hollywood directors as George Cukor and James Whale and in the Broadway plays of John van Druten and the lyrics of Cole Porter and Lorenz Hart. During the '50s and '60s, Tennessee Williams and Edward Albee managed to have Broadway hits despite the accusations that they were attempting a homosexual subversion of American theater. Andy Warhol and David Hockney changed the face of the art world with their inventive and daring use of their respective gay sensibilities.

For over 100 years gay men have been creating culture that in turn has been assimilated into the mainstream. In addition to being one of the most important forces shaping Western culture, it has also been one of the most progressive, liberating and visionary. The cry of “sex obsession” has been used to attack homosexuals, but it is precisely this “obsession with sex” that is at the basis of the liberation offered by gay sensibilities.

Gay artists have constantly argued in favor of an open imaginaion, sought to present images of beauty to a culture that has demanded only the most utilitarian necessities, and portrayed alternative worlds as a release from an oppressive reality. Freeing sexuality and eroticism is an impulse everyone feels on some level, no matter how much they consciously support the existing system. And this has always been the potential threat of gay sensibility, a threat the mainstream culture constantly attempts to defuse by assimilation.

A good example of how trends—culture in the broadest sense—that originate in the gay community move over to the straight world is men's fashions. In rebellion to the button-down-gray-flannels-suit image which was *de riguer* for the '50s man—a look that minimized sexuality, reinforced conformism and promoted social authority—gay style sported tennis shoes, loafers, levis and chinos. In the early '50s—especially in a gay community like New York's Greenwich Village—such clothing was identifiably “gay.” These fashion choices, which were in opposition to the accepted standard, were understood in two ways. The first was that gay men could recognize one another because of the style (thus giving cohesion to a somewhat covert, hidden community) and its reverse was that the straight world could identify “what a homosexual looked like.”

This dynamic was not particularly secret. In Ruth McKinney's humorous autobiography *My Sister Eileen* (1947) she notes, (after the sisters move to a basement apartment on Christopher Street), how many of the neighborhood men wear tennis shoes. The phrase “light in the loafers”—implying that someone was gay, possibly because they floated a bit like a fairy when they walked—was so common that it even

appears as late as 1987 in Robin William's film *Good Morning, Viet Nam*. And it wasn't just that these clothes were less traditional and a bit rebellious, they were also sexy.

The Rev. Robert Wood, in his groundbreaking 1960 book *Christ and the Homosexual*, traces the origins of blue jeans as a gay style in the context of an emerging post-war gay culture. If you read through the gay novels of the time—James Barr's *Quatrefoil*, Fritz Peters' *Finistere*, Michael Forrest's *The Gay Year*—it is clear from descriptions how these clothes functioned to define, socially and emotionally, what it meant to be gay in a contemporary urban setting.

Of course, what eventually happened was that the straight world was drawn to the erotic and psychological freedom that these gay clothes represented and they, in time, became accepted staples of apparel in the U.S. The same pattern can be seen in men's styles throughout the next decades. The '60s brought flowered shirts and tight pants, wide ties and bellbottoms, men's jewelry, long hair and sexy underwear. The '70s brought on a clone look with short hair and trim mustaches, flannel shirts, tight jeans and work boots. The '80s provided an older, more butch leather/levi look and even sexier underwear ads. Each of these started in urban gay male communities and were quickly taken up by the fashion industry and marketed as the “new look” for the heterosexual male. Each “look” is progressively more sexual and more open—the “tough” Levi outside covers willing suggestively sexual undergarments. These looks became commonplace to U.S. culture: the Marlboro Man and the Calvin Klein underwear man—to choose the two most obvious and mythical types—peered out of almost every magazine and newspaper, down from billboards and out of televisions. American men were discovering that they were sexual and they were learning it from queers.

This dynamic can be seen throughout U.S. culture: Andy Warhol and Robert Mapplethorpe, disco and acid house music all started in the gay culture. Drag shows lead the way not only to *La Cage aux Folles* but to *Tootsie* and *Victor/Victoria*. Off-Broadway theater started in Greenwich Village's Cafe Cino, American experimental film grew from the Kucher Brothers and Jack Smith. The various nostalgia crazes over the past 30 years began as gay male phenomena. Bette Midler, Barbra Streisand, Jane Olivor all started in gay culture. The comebacks of Blossom Dearie, Eartha Kitt, Barbara Cook and Yma Sumac were all due to gay followings. Quiche, brunch and Perrier (none of which real men ate or drank) gained popularity through gay culture. The idea of Camp altered the very notions of how we looked at popular culture. There is no doubt that gay male sensibility—after it has been assimilated—has been one of the most dynamic transformers of U.S. culture. But, one must ask, at what cost?

“Assimilation” is a nice word. It implies that there is an equal exchange in the relationship between mainstream and alternative cultures: the dominant culture receives an enjoyable aspect of the counterculture, which receives in return, some form of acceptance. In reality, most of these artifacts, interests, ideas, styles and visions are stolen and appropriated without credit, their origins lied about. The prohibition against speaking honestly about the lives of gay people is almost universally enforced by the media and gay culture *meisters* are forced to remain silent about their sexuality or suffer homophobic attacks. Those who are willing (and able) to remain closeted are rewarded and those who choose to be open are ignored or attacked.

It is unlikely that if audiences knew that the four men responsible for *West Side Story*—Leonard Bernstein, Arthur Laurents, Stephen Sondheim and Jerome Robbins—were gay that the show would have been greeted with the praise it received. On the other hand, once Tennessee Williams, in the '60s, became more open about his sexuality—declaring it rather than just letting it be presumed—he was attacked as a cultural subversive.

Even Edward Albee, who never played the game of *pretending* to be straight, was regaled with homophobic attacks. Playwright Robert Patrick—surely one of the best stage writers of the last 30 years—has never received the praise of fame he deserves simply because he refuses to be quiet about his sexuality. (This situation has its exceptions—Harvey Fierstein managed to be both out and critically acclaimed and some critics are willing to allow a genius like the late Charles Ludlam some small praise as a curious oddity act.) But the bottom line is

that straight culture is willing to take what it wants and needs from gay male culture and never admit or acknowledge its existence.

The situation is not without ironies. Many times the products of pre-assimilated gay sensibility—especially when they might be used to publicly identify a homosexual—could be mortally dangerous: think of all the men who were queerbashed because they were wearing loafers and jeans (or leather and boots) only to have their attackers wearing the same styles two years later. This same dynamic happens, on a less deadly level, with cultural queer baiting. The work of openly gay artists has always been dismissed as “insignificant,” “immature” “frivolous,” “self-indulgent,” “contentless,” and “supercilious” (all words that have been used to describe non-reproductive sexuality or that fall into homophobic categorizations in standard psychological attacks on gay people). Many times once these artists or works become assimilated, the traits that were once vilified are praised with words like “inventive,” “imaginative, triumph of form over content,” “androgynous,” and “daringly erotic.”

On the lighter side, a good case might be made for the fact that gay sensibility and tastes—either in fashion, film, music or theater—exists precisely to create, and manifest an open gay identity. Once these are assimilated—that is, stolen—by straight culture, gay people have to begin inventing something new to distinguish themselves from the more mundane herd. But the fact remains that the tremendous impact of gay culture upon the straight world is never acknowledged.

Every now and then the question is posed (as it was fancifully in the opening to this piece): would heterosexuals suffer if there were no gay input to mainstream culture? And the answer would have to be a resounding yes. But that is not really the question to be asked. For while it is true that many heterosexuals have, because of their own hateful and destructive homophobia, cut themselves off from who and what they identify as gay, they *never* deny themselves the benefits of assimilated gay culture because they never have to admit or deal with the fact that it *is* gay culture. The lie of assimilation is that while the straight world can revel in the pleasure of gay imagination it doesn't have to give in return. In cultural matters the homophobia of straight people never hurts them; it merely allows them to steal without guilt and to cover the tracks of their hate with their own enjoyment.

Part III: Happy Ending?

There is no way to stop the dominant culture, Isherwood's “heterosexual dictatorship,” from stealing and co-opting gay culture. Nor should there be. The evolution of a pluralistic society—as ours is blithely called; a phrase that obscures the glaring inequalities that hurt and damage those of us who are at some disadvantage—is dependent on the contributions of all of its groups. The assimilation of gay culture is merely one in a series of thefts: African-American, Latino, Asian, Native American and the cultures of other cultural and ethnic groups all face the same threat. The difference is that almost all of these other cultures receive some acknowledgment: the Motown sound is accepted as “Black music,” Frank Sinatra is proud of his Italian heritage; Philip Roth recognizes the effect of American Judiasm has had upon his life and work; Linda Ronstadt works with the Mexican music of her childhood. This is not to say that any of these groups do not fact cultural oppression—they do. It is just that while the process of assimilation will dilute and defuse their original intent and power, it generally does not totally ignore and lie about their place of origin.

In the past 20 years, the lesbian and gay liberation movement has been battling not only for basic civil rights and equal protection under the law—a seemingly endless fight with the Supreme Court deciding in 1987 that homosexual acts are not even legal in the privacy of the bedroom—but for the right to be visible, to open, to be ourselves. This basic right is denied us not only by the lies, distortions and disinformation perpetrated by the media, but by the constant assimilation for gay culture without acknowledgment. The message of the Stonewall Riots was to be out, open and demand what you want. This message is repeated today by Queer Nation's, “We're Here, We're Queer, We're Fabulous, Get Used To It!” The relationship between gay culture, homophobia and the dominant culture is complicated. The first step to resolving it is to insist not only on visibility but on the acknowledgment of gay sexuality, life and culture. Even to pose the question of how straight people are culturally harmed by their homophobia is to lose both the battle and the war. □

By Michael Bronski

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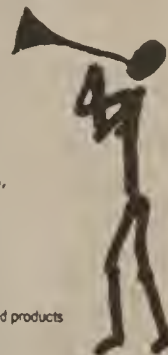
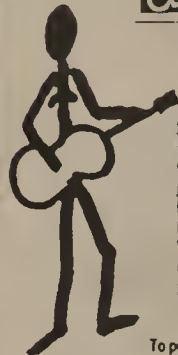
TICKET LOCATIONS

Connecticut
Readers Feast, Hartford
Golden Thread Books, New Haven]
Massachusetts
Lunaria, Northampton
Food For Thought, Amherst
World Eye Bookstore, Greenfield
Crane's Harvest, Jamaica Plain
New Words, Cambridge

Provincetown
Pride's Presents
Vermont
Everyone's Books, Brattleboro
Chassman and Ben's Booksellers,
Burlington
New York
Judith's Room, NYC
Boulevard Bookstore, Albany

FM, PLEASE CALL ANDI @ 413-586-5679

To provide access to women with environmental illness, please avoid wearing perfume or scented products
Ticket sales are final.



PROOFREADERS

We are looking for proofreaders for Wednesday nights. If you are
interested in proofreading or any of the other exciting volunteer
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You could also stop by our convenient Back Bay office in person.

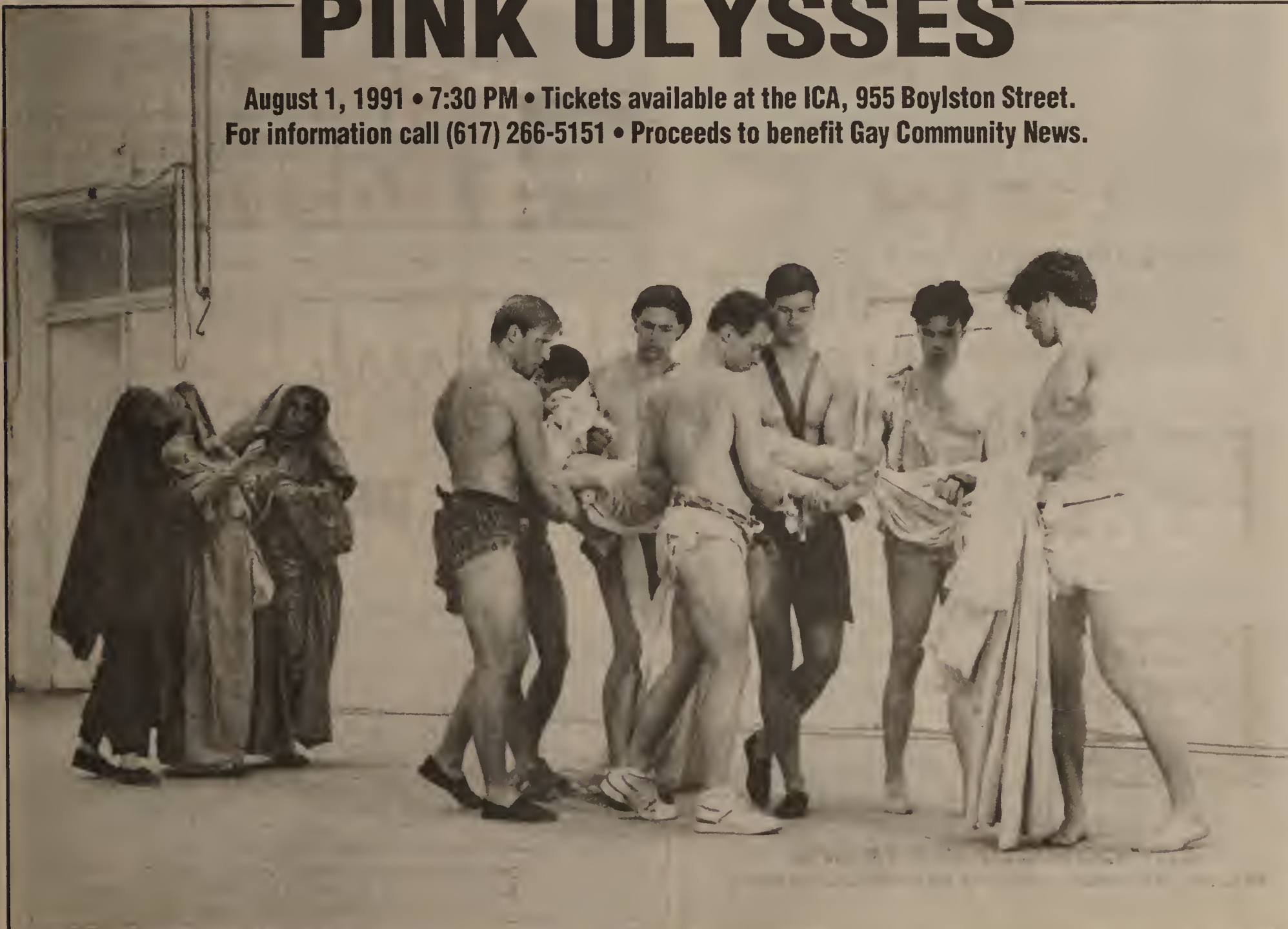
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PERSONALS

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Replies to *GCN* Boxes should be addressed to *GCN* Box#, *Gay Community News*, 62 Berkeley St., Boston, MA 02116. This applies to *GCN* Boxes only, not to P.O. Boxes. Mail may be addressed to *GCN* boxes for weeks after the issue in which it appears. Check carefully to be sure you have the correct box number!

FATAL ATTRACTION

No, really, it's not what I want—hot, passionate, steamy sex spiralling into destructive love..... Please, *DON'T* answer this ad if you will give me all this... (pant, pant.) Box J732

Adam's Repose for the discerning gentleman seeking quiet time enhanced via his total state of nature in a simple atmosphere of integrity and respect. Weymouth/Quincy area. *GCN*Box 880 (2)

I'm looking for men to date, have fun with, and maybe even settle down with, but along the way I'll enjoy the 1, 2, and 3 nighters that come my way. I like men of all designs, although short, stocky, balding ones raise my pole especially high. I'm 26, 6'2", 235lbs, of Italian decent, covered with a full coat of body hair and a full, bushy stache. I've got multiple piercings, and a tattoo. I'm into a variety of sexual activities and don't intend to limit myself, but do rather especially enjoy active anal play (inc. FF), kissing, snuggling and cuddling do it for me also! While I'm happy in a top role, compromises can be made, especially for the right people. Ask, I might be interested. All letters will be responded to. Send a photo and your letter to: *GCN* Box 111

PENCIL DICKS!

Big fat cocks are way too much for my butt; long and thin is in (me). If you've above average length and average girth I've got the rubbers and lube. Write *GCN* Box 800, photos/phones answered first. (3)

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MESSAGE

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Radio/Cable for/about us. Send \$1 & SASE for program list to John Zeh, 1455 Chapin St. NW, Washington, DC 20009-4510

LIKE PUSSY CATS?

Two cute kitties looking for good homes. Grey/shorthaired. Girlz. Call De 471-6141. Lv. message.

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LESBIAN/BISEXUAL WOMEN LIVING WITH HIV

We are a group of lesbian/bisexual women who are organizing a conference for the fall entitled "Lesbians in the AIDS Crisis: Honoring Our Lives and Our Work." We are seeking women who are living with HIV who would like to share their stories with other women at this conference. If you are interested, please call: Deb 1-800-285-8880 or Sally (401) 863-1987 collect, or Write to: Lesbian AIDS Task Force, P.O. Box 23331, Weybossett Hill Station, Providence, RI 02903

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TURN TO PAGE 4

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☐ ROOMMATE WANTED

☐ APARTMENTS

☐ SUMMER RENTALS

☐ MESSAGE

☐ FOR SALE

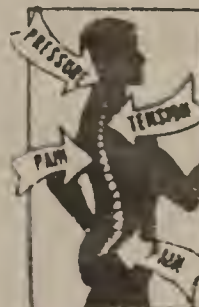
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2 GREAT APTS

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LOVELY 7 ROOM HOUSE

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ROOMMATES

TRY GCN'S GUARANTEED ROOMMATE AD

All roommate and housemate ads that are prepaid for two weeks we will run until you find a roommate.

Ads are *not* automatically renewed. You must call in every additional week you want the ad to run. Phone calls for renewals will be accepted on Fridays until 3 pm. 426-4469.

J.P ROOM AVAILABLE IMMEDIATELY
2 LFs seek 3rd for comfortable, sunny, secure, 3BR apt. \$320. includes all utilities. Near T, bus, Arbo, Pond. 983-9515. (5)

PORTER SQUARE
LF seeks reliable roommate (25+) to share E-Z going household. Washer/Dryer. Nice yard. \$250+ util a must seek. Call 628-1868 (lin)

ALLSTON
4 LF looking for 2 more to share sober, semi-coop household. Lots of space, HW floors, porch, garden. Near T, bus, Boston Food Coop. \$254+. Avail. Aug 1. 254-0448.

EAST ARLINGTON-WALK TO T
2 lesbians plus cat seek lesbian/GM 25+ to share our home. Good communication, sense of humor, open to racial diversity. No smoke, drugs, minimum alcohol. Beautiful, spacious apartment. \$366+, 643-2426. (2)

GLOUCESTER
GF 28+ to share 2 bedroom condo in Gloucester. Accessible to train and shopping. Central air, central heat. Washer/dryer. Quiet. \$450 per month incl. heat. (508) 281-8155 (3)

Inman Square

1 LF seeks 2 for 3 bedroom, sunny easy-going apt. Great location, landlord, and yard. Near Bus and Central Sq. T. Cats negotiable. Rent \$283, includes heat & hot water. Call Sarah, 776-5537

BELMONT-L 30's sk n-smk L for beauty, 7rm, 2BR, with hdw fl., W/D, ELK, pchs, strg, pkg., nr bus, Cam, pike, Rt 2. \$450+ 484-7998. (3)

PORTER SQ., CAMB.
3 LFs seek 4th for friendly, sunny spacious Cambridge home. No smoke, min drugs or alcohol. \$325+, 491-4005. (3)

GM IN NEWTON CTR.
to share a beautiful, sunny & spacious home with a responsible person who loves life. Furnished (except your rooms) Fireplace, Hardwood Floors, dishwasher, W & D, full basement, yard, near the T and swimming lake, parking. No drugs or pets please. Avail 8.1. \$600+ D 926-8338, E 964-1182. (3)

SUNNY JP APARTMENT
2 Ls seeking 2 more Ls or Bif's, 24+, responsible, for JP apartment. W/D, electricity/heat included: \$340/large, \$310/petite. Call Adrian/Larissa 983-0678. (19, 1)

TREND SETTER WANTED
Ll 44, zany/responsible, seeks similar to share 6-room apt. I'm working class background, "professional" job, fat politics, 3+ years recovery. No booze or diets. \$400+ gets you 2 rooms and common space. Available now. 776-2793. (19,2)

NASHUA NH AREA
LF, 33, townhouse owner, sks housemate to share expenses. Must be nonsmoker, quiet yet good sense of humor. Must enjoy cats. Please no more pets. \$350/mo. +util. (603) 595-2308. (19,1)

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A Journal of Irreverent Feminism. Quarterly of commentary, analysis, reviews, cartoons & humor by and for women who agree to disagree-who are still political, but not necessarily correct. Sample \$1.50/sub. \$6 more if/less if. LesCon, 584 Castro, No. 236G, SF, CA 94114. (18.35)

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PRISONERS SEEKING FRIENDS

Gay, mature, spiritualist into nature and our ecosystem, political hippie--would like to hear from others who believe change is coming. Write RON ROUSSEAU, 171281, Box E, Jackson, MI 49204

I am looking for gay male penpals. I'm English, Irish, German and Scottish. Please don't mark your letters as gay material as this prison does not let in gay material. KELLY RADLEY, Box 900, Portage WI 53901

GM seeks long time relationship and true love! I enjoy camping, long drives, walks, house cleaning & pleasing my lover in bed. I'm in lockdown & very lonely. My code name: "Charlie." Write RICHARD NICHOLS, 64084, Box 629, Florence AZ 85232

Hi there , sailor. I'm the one you've been looking for. I'm a TS lady: mature & full of life, seeking a tender yet strong, independent man. Write STARR GRAHAM, 57393, Box 600, Canon City CO 81215

Bi male seeks correspondence with TS/TV or L who would like to write a lonely guy from Calif. doing time. Sorry, can't write other prisoners. PAUL WILDE, E74715, Box 8103, San Luis Obispo CA 93403

I like traveling, laying nude in the sun with a loving person, horseback riding, sightseeing, and getting rubbed down. I hope whoever reads this will write & hopefully we can start a slow relationship. DAVID LAIN, E54275, 2-A1-25, Box W, Represa CA 95671

I'm in a lock-up unit, isolated from others--for my protection due to my "lifestyle", according to the administration. I have no family contact and no one on the streets, so I find myself totally alone. Please write DAVID KEITH PALMER, 16763, Box 14, Concord NH 03301

I'm in prison and I have AIDS. I am looking for a gay man to write me so that I will not think about dying all the time. I'm in the AIDS wing on lockdown 24 hours a day. Please write DWAIN RASMUSSEN, E48206, Box 2000, L-107-L, Vacaville CA 95696

My name is Jesse and I'm a gay man. Very athletic, love working out, like reading and making new friends. All letters greatly appreciated. JESSE DUNCAN, 101668, Box 128, 6-L-6, Eddyville KY 42038

Swedish & Brazilian TS would very much like to correspond & build new friendships. I have many interests, too many to put in this ad--so drop me a line & let's get acquainted. I have a great sense of humor, quick wit and am open-minded. Your photo gets a photo. TERI ANN MEITINGER, 26169-037, 3301 Leestown Rd, Lexington KY 40511

GM, muscular, into auto-fellatio, art, books, sex, looking for open-minded intelligent, man for friendship. Photo appreciated. Write GERALD JOHNSTON, 6117777, 3405 Deer Park Dr SE, Salem OR 97301

I'm looking for friends of any belief to write to me. I've had no luck yet but am trying again with this ad. Please drop me a line. I would really appreciate it. Sincerely, SAMUEL DUNFEE, 075517, Box 747, Starke FL 32091

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LESBIAN CONNECTION

(Diner Women's Center)

Box 811, E. Lansing MI 44826

GM in search of anyone who will write and communicate with me about what's going on in the world. Someone please write. LARRY SHEELY, 095468, Rt. 2, Box 13A, Immokalee FL 33934

BGM seeking friends involved with dance music, reading, movies, gossip. Let's get to know each other. Age & race unimportant. No drugs or S/M. MARK BOSEMAN, BL5106, Box 200, Camp Hill PA 17001

Hi, I'm getting out at the end of '94 and am hoping for someone to help me find a place to live and a job. I will repay the favor. I need a friend, too. I go by "Blondie." Write RAYMOND HAGOOD, 98712, CBB L/L 2, LA State Prison, Angola LA 70712

Greetings. My name is Stephen. My hobbies are jogging, reading and writing. I'm a very serious person and not into any head trips or games. I'm half Black and half Filipino. I'll answer all serious letters. STEPHEN McCLAIN, D-77753, Box 29, FC-5210, Represa CA 95671

Canadian male looking for other GM, Bi's, TS/TV to share ideas, photos and letters with. I have many interests and am very versatile--so let's write and give it a try. DARRYL RAY CRAIG, 459446, Rt. 1, Box 150, Tenn. Colony TX 75884

GM who enjoys reading, writing letters, bodybuilding and most sports will respond to any and all letters. Write STEVE WATTERS, 97233, Box 97, McAlester OK 74502

I like working out, music and writing poetry! I would like to meet an understanding friend and see about a possible relationship! Please write SCOTT SIMMONS, 910911, 5A-2C, Box 601, Pendleton IN 46064

Seeking sensuous, feminine guy to write. Do you want a relationship and husband? I'll spoil you pink! No phonies, games or sex letters. Brighten my day, send a picture today. Sorry, I can't write other prisoners. MILES HOFF, 01446-046, GT, Box 1000, Butner NC 27509

BGM is looking forward to hearing from someone of the same preference who will not discriminate. I am serious about corresponding with someone gay and would like for whomever responds to be serious as well. (I compliment GCN in helping gays reach out to touch other gays!) Please write EDWIN WASHINGTON, D-28363, C-Fac. SHU, C-12 205L, Box 7500, Crescent City CA 95532

Calendar

21 Sunday, Boston ♦ "Saturday Night Live" survivor Terry Sweeney brings his wicked, dishy Nancy Reagan show, "It's Still My Turn," to town after a critically acclaimed run in New York. 7/18-8/11 at Club Cabaret, 209 Columbus Ave. Tickets \$14/Thurs. and Sun.; \$16/Fri. Info: (617) 536-0972. Pictured right: Terry Sweeney.

Calendar listings must be received by the Monday before the week of the event. Photos encouraged! Listings may be sent electronically by the Tuesday before the week of the event at the following addresses: via AT&T Mail, nalexk; via the Internet, nalexk @ attmail.com; via X.400 systems including MCI Mail and Sprint Mail, c= us / admd= attmail / pn= / given name= norm / surname= aleks / dda(id)= nalexk.

Please specify if event is or is not wheelchair accessible and/or sign language interpreted. Please use our format as a guide for listings. All listings must be typed. Please note that listings are printed only as space allows; we regret that we cannot print every submission. No phone calls, please!

Phone numbers listed are in the 617 area code, and cities are in Massachusetts, unless otherwise noted.

20 SATURDAY

Boston ♦ Bicycling Lesbians Around Boston. Info: Sue 776-3916.

Tewksbury ♦ Gaylaxicon '91. G/L/B Sci-Fi Convention. Tewksbury-Andover Holiday Inn. Membership \$30 at door. Guests Hannah M.G. Shapero and Tristan Alexander. (508) 838-2121.

Cambridge ♦ "Once Upon Our Time": Multicultural Story Hour for Children (3-8) of G/L Parents and Friends. Third Saturday each month. New Words Bookstore, 186 Hampshire St., Inman St. 10 to 11:15 a.m. Limited space. Sign up: Marian or Jennifer 267-0900.

Boston ♦ Dorchester GALA Goes to Franklin Park Zoo. See Bird World, Rainforest, and more. 10:30 a.m. Info: Barry 288-1847 or Hotline 825-3737.

Cambridge ♦ Lesbian Couples Group. Share ideas on constructive ways to resolve conflicts and maintain compatibility. 11 a.m. to 1 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

Boston ♦ Lesbian Fun and Games. Smoke and alcohol-free. 338 Newbury St. 7 to 10 p.m. Third Saturday each month. \$2 donation.

Cable TV ♦ PrideTime: "G/L Pride West Hollywood, California." See listing under Saturdays.

Waltham ♦ Way Out In Waltham Goes Dancing at Tattoo. 8:30 p.m. 893-0361 or 893-0742.

Boston ♦ "The Bachelorette Party." A Queer Nation event to benefit and promote Queer Wedding, which will be held 8/18 at 2 p.m. 320 Shawmut Avenue, 9 p.m. \$5 donation. 868-0416.

21 SUNDAY

Ogunquit, ME ♦ G/L of Watertown Beach Day. 11 a.m. Meet at beach or call for shared rides. Info: Becky 395-4664 or Larry 937-6942.

Cambridge ♦ Lesbian Writers' Group. 1 to 3 p.m. DOB, Old Camb Baptist Church, 1151 Mass. Ave. Newcomers welcome. \$1. 661-3633.

S. Lawrence ♦ DOB Lesbian Potluck Picnic. 2 p.m. Details: Libby (508) 689-9618.

SE Mass ♦ SMUUGLe: S.E. Mass Unitarian Universalist G/L/etc. Third Sunday each month in various south-of-Boston locs. 344-7030.

Dorchester ♦ Todd and Michael's Silent Movie Night: "The Narrow Trail" and "Wild and Woolly." With music. 7 p.m. 288-0391.

22 MONDAY

Cambridge ♦ Lesbian Rap: Games Night. 7:30 to 9 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

Cambridge ♦ Lesbians Age Twenty-Something Meet. 8 p.m. DOB, Old Camb. Baptist Church, 1151 Mass. Ave. \$1. 661-3633.

23 TUESDAY

Cambridge ♦ 30+ Lesbian Rap: Overcoming Shyness. 7:30 to 9:30 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

Boston ♦ Buddy Program Orientation, AIDS ACTION Committee. Volunteers needed to provide emotional and practical support to AAC clients on a one-to-one basis. Orientation mtg. the fourth Tuesday each month. Minimum age requirement is 24. AAC, 131 Clarendon St. 7:30 p.m. Info: 437-6200x450.

Cambridge ♦ Bisexual Women's Rap: Women, Religion, and Spirituality. 7:30 to 9:30 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

24 WEDNESDAY

Boston ♦ Greater Boston Business Council Charles River Cruise. Cash bar, free hors d'oeuvres. Boarding no later than 6:45 p.m. at Lechmere Canal, behind food court at CambridgeSide Galleria. Prepayment of \$27 (non-members, including \$5 donation to G/L Comm. Ctr.) required — mail by 7/20. Mail to GBBC Boat Cruise, POB 1229, Boston 02117-1229. 446-7872.

Boston ♦ Coming Out Support Group. The Center, 338 Newbury St. Second and fourth Wednesday each month. 8 p.m. Info: 247-2927.

25 THURSDAY

Boston ♦ "Anti-Lesbian and Gay Hate Crimes: Why?" 6:30 p.m. Harriet Tubman Hs., 566 Columbus Ave. (at Mass. Ave.). Spons. by G/L Advocates and Defenders, with G/L Comm. Ctr., Club Antorcha, and Boston Coalition for Black L/G.

Boston ♦ FCHC Living Well Series: "BodyTalk: Learning to Listen to Your Body." Massage therapist Rezakka Norins. 7 to 9 p.m. FCHC, 7 Haviland St. 267-0900 x287.

Dorchester ♦ Dorchester GALA Licking, Sticking, Stuffing Party. Gelger Gibson Heath Ctr., 250 Mt. Vernon St. Info: Barry 288-1847 or Hotline 825-3737.

26 FRIDAY

Boston ♦ Friday Night Video Series at the Center: "Some Like It Hot." 7 p.m. \$2 suggested. 338 Newbury St. 2nd flr. 247-2927.

Boston ♦ Liturgy for All Those Affected by AIDS. Simple reception to follow. Paulist Center, 5 Park St. 7 p.m. 742-4460.

Boston ♦ T.G.I.F. Boston Professional Ass'n meets at Club Cafe Moonshine (back bar) for casual cocktails and mixing. Last Friday each month. 5:30 to 7:30 p.m. \$3.

Providence ♦ Summer Ballroom Dance Beach Party. 8:30 to 11:30 p.m. First Universalist Church, 250 Washington St. Beginner's slow dancing lesson at 8 p.m. Smoke free. \$5. Info: Jason Thomas 859-9455.

27 SATURDAY

Provincetown ♦ Diana Salvatore signs "Benediction." 4 p.m. Now Voyager, 357 Commercial St. (508) 487-0848.

Provincetown ♦ GLAD Provincetown Gaia. Support G/L Advocates and Defenders. \$25 or more. 8 Commercial St. 5 to 8 p.m. 426-1350.

Cable TV ♦ PrideTime: "PrideTime Travels to Montreal." See listing under Saturdays.

Boston ♦ Slow Dancing at the Center. 9 p.m. to 1 a.m., fourth Saturday each month. Slow dancing lesson 10:30 p.m. by Jason Thomas. G/L Comm. Ctr., 338 Newbury St. 247-2927.

28 SUNDAY

Hamilton ♦ Bicycling Lesbians Around Boston North Shore Ride. Info: Linda 468-6591.

Ogunquit, ME ♦ Am Tikva and Am Hofshe Go To Ogunquit Beach. Am Tikva meets at Workmen's Circle, 1762 Beacon St., Brookline, 8:30 a.m. for carpooling; or meet on beach at blue balloons, 10 min. walk left of snackbar. Raindate 8/25. 926-2536.

Boston ♦ AMALGM Monthly Men's Meeting. (AMALGM = Assoc. of Mass. Asian L/GM.) Last Sunday each month. The Center, 338 Newbury St., room 202K. Info: 247-2927.

Boston ♦ The Coalition for L/G Civil Rights. Meets every other Thursday. The Center, rm 202K. 338 Newbury St. 6:30 to 8 p.m. Info: David 828-3039.

29 MONDAY

Cambridge ♦ Lesbian Rap: The Road to Emotional Intimacy. 7:30 to 9 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

30 TUESDAY

Cambridge ♦ 30+ Lesbian Rap: Role Playing in the Lesbian Community. 7:30 to 9:30 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

Cambridge ♦ Bisexual Women's Rap: "2 In 20," Episodes 5 and 6. 7:30 to 9:30 p.m. Women's Ctr., 46 Pleasant St. 354-8807.

2 AUGUST FRIDAY

Boston ♦ Friday Night Video Series at the Center: "Polyester." 7 p.m. \$2 suggested. 338 Newbury St. 2nd flr. 247-2927.

Brookline ♦ Am Tikva Shabbat Services. 8 p.m. Workmen's Circle, 1762 Beacon St. Bring something dairy / veggie for oneg. 926-2536.

SATURDAYS

Boston ♦ Frontrunners. Meet at Metropolitan Health Club for 2 to 5-mi. run along Charles. Lockers and showers complimentary. 10 a.m. Also: Tues. 12:15 p.m. at MHC; Wed. 6:45 p.m. at Hatch Shell. 282-0013.

Cambridge ♦ Single Mothers' Support Group. Free drop-in group with child care, alternate Saturdays. Women's Center. 46 Pleasant St. 11am-12:30 p.m. 354-8807.

Boston ♦ Pink Flamingos. TV/TS of New England. 4 to 6 p.m. 338 Newbury St., 2nd flr. 247-2927.

Boston TV ♦ PrideTime—Boston G/L TV, with Cynthia Pape. 7:30 p.m. Boston Neighborhood Network, channels A3 and A8. Also on Cambridge Cable Channel 19, 7 p.m. Tuesdays, and on other systems; check your listings.

Jamaica Plain ♦ Women's Coffeehouse. Musical entertainment, usually. 8 p.m. Crone's Harvest, 761 Centre St. \$5 suggested donation. 983-9530.

SUNDAYS

Boston ♦ Different Strokes Swim Team. Coached workouts for swimmers of all abilities. 10:15 at Boston City Hosp. swimming pool. Ed 767-0449.

Boston ♦ Boston Alliance of G/L Youth (BAGLY) Drop-In Center. St. John the Evangelist Church, 35 Bowdoin. (800) 42BAGLY.

Boston ♦ Work Issues Support Group. 2 to 4 p.m.

G/L Comm. Ctr., 338 Newbury St.

Boston ♦ Boston Strikers Soccer Club. Weekly novice and club scrimmages. All levels. 3 p.m. Info: Erk 423-0929 or Jeff 876-7612.

Cambridge ♦ Lesbian Sports. Magazine Field, Memorial Dr. Spons. by DOB. Softball 4 to 6 p.m.; volleyball 6 p.m. 'till dark. \$1. Info: Steph 625-9551.

Boston ♦ Dignity Mass. Liturgy followed by a social hour. St. John the Evangelist Church, 35 Bowdoin St. 5:30 p.m. 536-6518.

Boston ♦ Western Orthodox Church Mass. Arlington St. Church, 351 Boylston St. 227-5794.

Provincetown ♦ Christian Healing Service. 5:30 p.m. 96 Bradford St. (P'Town AIDS Support Grp.). Pot luck dinner to follow. (508) 487-3866.

Boston ♦ ALATEEN Group open to L/G/B youth 22 and under. 338 Newbury Street, rm. 202k. 6pm-7:30 p.m. Info: Dave 629-2518 or Frank 666-8912.

Boston ♦ Metropolitan Community Church Worship/Fellowship. 131 Cambridge St. (near Gov't Ctr.). 7 p.m. Info: Rev. Tanis 437-0420.

Boston ♦ Narcotics Anonymous. L/GM. The Center, 338 Newbury St. 8 p.m. 247-2927.

Boston ♦ The Gay Dating Show, WUNR 1600AM. 10:30pm-2:30 a.m.

MONDAYS

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 12:25 p.m. 262-3456.

Boston ♦ Chiltern Downhill Skiing Lessons. Monday nights at Nashoba Valley ski area. Info: Jim 843-3966.

Boston ♦ Monday Night Dinners for PWAs and Friends: about 100 people meeting every Monday at AAC for dinner. No reservations required. 6 p.m. AAC, 131 Clarendon St. 437-6200.

Boston ♦ Boston Bisexual Women's Network Coordinating Comm. The Center, 338 Newbury St. 247-2927.

Worcester ♦ AIDS Project Worcester. A support group for family, friends, concerned others dealing with HIV. 305 Shrewsbury St. 7-8:30 p.m. (508) 755-3773.

Boston ♦ Northern Lights Alternatives Monday Night Rap Group. Talk to others living with HIV. 38 Appleton St. 7:30-9 p.m. Info: Ann O'Rourke 694-0964.

Cambridge ♦ Lesbian Rap Group. The Women's Center. 46 Pleasant St. 8-10 p.m. 354-8807.

Cable TV ♦ "Between Takes." Often a G/L slant on events. Boston A3 Mondays 9:30 p.m. Cambridge CCTV Thursdays 8:30 p.m. Rhode Island Interconnect A Fridays 8:30 p.m. Other areas: check listings.

TUESDAYS

Providence, RI ♦ ACT UP/Rhode Island. Call for meeting place (401) 461-4191.

Gloucester ♦ Healing Circle/Positively Clean and Sober. Healing circle 6:30 to 8 p.m., open to anyone facing chronic or life-threatening illness. 8 to 9 p.m., for people living with HIV and dealing with substance abuse issues. N. Shore AIDS Project, 19 Pleasant St. (508) 283-0101.

Boston ♦ ACT UP/Boston. The Living Center, YWCA, 140 Clarendon St. 7 p.m. 49-ACTUP.

Cambridge ♦ Bisexual Women's Rap. The Women's Center. 46 Pleasant St. 7-8:30. 354-8807.

Medford Radio ♦ "We the People"—with feminist Sheila Parks. WMFO 91.5FM. 7-9a.m. Tufts U. radio.

Worcester ♦ Support Group for HIV+ G/B Men and Their Significant Others. Closed meeting. AIDS Project Worcester. 305 Shrewsbury St. 7-8:30 p.m. (508) 755-3773.

Boston ♦ L/G Freedom Trail Band Rehearsals. No audition necessary. Mass. College of Art, Longwood and Brookline Ave. 7:15 p.m. 266-0628.

WEDNESDAYS

Boston ♦ Sales Networks Program for G/L Business Owners and Supporters of the Community. 7:30 to 9:30 a.m. The Center, 338 Newbury St., 2nd flr. Registration required: Marc Spencer 262-2400.

Hyde Park ♦ Women's Pick-Up Hockey. MDC Hyde Park Rink (near Dedham). 8 to 9 a.m. Info: Janice 326-1600 x350.

Boston ♦ Boston Alliance of G/L Youth (BAGLY).



Open to youth age 22 and under. 35 Bowdoin St. New persons' meeting 6p.m.; women and men meet separately 6:45 to 7:30; general meeting 7:30p.m. (800) 42BAGLY.

Cambridge ♦ Lesbian Al-Anon. Wheelchair accessible. Women's Center, 46 Pleasant St. 6:30 to 8 p.m. 354-8807.

Springfield ♦ NAMES Project Meeting. New chapter with weekly quilting meetings. All welcome. Frontier. 19 Pearl St. 7 to 10 p.m. (413) 788-7459

Worcester ♦ Supporters of Worcester Area G/L Youth (SWAGLY). Social support grp. for youths 22 and under. 7 to 9 p.m. United Congregational Church, 6 Institute Road. 7 to 9 p.m. (508) 755-0005.

Boston ♦ Bisexual Adult Children of Alcoholics. Mass. General Hospital. 7:30 p.m. Info: Marge 259-1559.

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 7:30 p.m. 262-3456.

Bridgewater ♦ S. Shore G/L Alliance. 7:30 to 9 p.m. Bridgewater Ctr. Primarily a social group of age 25+, but all welcome. Info: Glen 293-5183 or Dave 294-0367.

Worcester ♦ Support Group for HIV+ who are In Substance Abuse Recovery. Closed meeting. AIDS Project Worcester. 305 Shrewsbury St. 7:30 to 9 p.m. (508) 755-3773.

THURSDAYS

Boston ♦ Boston Area Rape Crisis Center drop-in group for women who have been raped. 492-RAPE.

Boston ♦ NAMES Project Quilting Bee — for the AIDS Memorial Quilt. Sewing supplies and support provided. Boston Living Ctr., 140 Clarendon St. 7th flr. 7 to 9 p.m. Info 451-9003.

Cambridge ♦ Drop In at DOB Coffee Night. 7 to 9:30 p.m. Old Camb. Baptist Church, 1151 Mass. Ave. \$1. 661-3633.

Portsmouth, NH ♦ Out and About. A lesbian social and support group. Info: Keryn (603) 749-5852.

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 7:30 p.m. 262-3456.

Provincetown ♦ Positive PWA Coalition Weekly Rap Session. 7:30. 155 Bradford St. Peer led. (508) 487-3998.

Boston ♦ The Group. Discussion and social hour. The Center, 338 Newbury St. 266-1129

Boston ♦ L/G Ice Hockey Practices and Intersquad Scrimmages. All levels. 9 p.m. Grtr Bos. rink. Info: John 350-6063, Al 522-1408.

Cambridge ♦ GAMIT Study Break. (GAMIT = Gays at MIT.) GAMIT lounge, room 50-306, 142 Memorial Dr.

FRIDAYS

Watertown ♦ GLOW: G/L of Watertown 395-4664.

Boston ♦ GCN Friday Night Stuffing Party. Come stuff the paper, eat pizza, and make new friends. GCN, 62 Berkeley St. 5 p.m. 426-4469.

Boston ♦ Friday Night At The Movies. Boston Living Center. 140 Clarendon St. Free. 7 p.m. 236-1012.

Boston ♦ Body Electric. Healing w/sensual massage for gay and bisexual men. \$12. 522-9164.

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 7:30 p.m. 262-3456.

Somerville ♦ Swing and C/W Dance for G/L/B. 8 p.m., swing and two-step lessons; 9 p.m. to midnight, dancing. Smoke / alcohol free, juice bar. Air cond. \$5. "On Broadway," 880 Broadway. 623-9532.

Provincetown ♦ Safe Sex Brigade and Anti-L/G/B Violence Campaign. Volunteers meet on steps of P'Town Post Office Friday and Sunday nights at 11:30 p.m. through Labor Day. Info: ACT UP (508) 487-2063.

ONGOING

Provincetown Swim For Life is recruiting swimmers for their Sept. 8 AIDS benefit. Call or write Swim for Life, P.O. Box 819, P'Town, MA 02657, (508) 487-3684.

The Seventh Annual Boston International Gay and Lesbian Film and Video Festival • August 1991

Scene from *Pink Ulysses*



Thursday 1 - Saturday 3
Pink Ulysses
Eric de Kuyper
The Netherlands, 1990, 98 min.
In Dutch with English sutitles

Thurday night's screening will follow a benefit for ***Gay Community News***, the nation's oldest operating newspaper devoted to gay, lesbian and political equality. The benefit will be held at The Lesbian and Gay Community Center, 338 Newbury St., Boston and catered by Dixie Kitchen. Tickets are \$20 each (for dinner and film screening) and are on sale at New Words, Glad Day and *Gay Community News*.

Not to be confused with the gay porn classic *Pink Narcissus*, *Pink Ulysses* is the latest Dutch treat from director Eric de Kuyper (*A Strange Love Affair*). *Pink Ulysses* is an intoxicating brew of muscular bodies, operatic tableaux and music from Zarah Leander to Stravinsky's "Rites of Spring." In fact, if *Pink Narcissus* were re-made for the '90s, this cultish cross between a Steve Reeves sandal-and-sword epic and a homoerotic Homer would probably be the mind boggling result. *Pink Ulysses* redefines camp for the MTV generation with wit and saturated color. A knockout kickoff to this year's festival!
Boston Premiere

Sunday 4 and Monday 5
Fun Down There
Roger Stigliano
USA, 1990, 16mm, 39 min.

A filmic rarity; a comedic gay coming of age story about a nice, slightly nerdy, lad who escapes his boring small town home for life in the big city. Reminiscent of the Warhol films of the '60s, the low key performances and use of real time and actual locations lend authenticity to this story of sexual awakening — a staple of Hollywood and French films, seldom seen with a homosexual hero.
Boston Premiere

Dick
Jo Mennell
USA, 1989, 35mm, 15 min.

One hundred women interviewed, a thousand men exposed. A very amusing, fifteen-minute look at the male organ.
Boston Premiere

Wednesday 7 - Thursday 8
Noir et Blanc (Black and White)
Claire Oevers
France, 1986, 35mm, 88 min.
In French with English subtitles

Recipient of the Camera d'Or award at Cannes in 1986, this absolutely stunning adaptation of Tennessee Williams' short story "Desire and the Black Masseur" is a highlight. *Noir et Blanc* is the story of a mild-mannered white man who becomes caught up in huberto unsuspected sado-masochistic imowises when he begins a routine of ever more violent massages at the hands of a handsome black masseur. Both subtle and intensely erotic.
Boston premiere

Affirmation
Marlon Riggs
USA, 1990, video, 10 min.

From the maker of *Tongues Untied*, an exploration of Black gay male desires and dreams. *Affirmation* starts with an affectionate, humorous confessional and moves on to a wish for empowerment and incorporation.
Boston premiere

Friday 9 - Saturday 10
A Strange Love Affair
Eric de Kuyper and Paul Verstraaten
The Netherlands, 1985, 35mm, 90 min.
In Dutch with English subtitles

Dutch director Eric de Kuyper (*Pink Ulysses*) is in a less flamboyant mood as he tells this touching love story of two men who find each other after a long absence. Henri Alekan's elegant black and white photography and motifs, borrowed from *Johnny Guitar* and *Now Voyager*, make this charming homosexual romance a wondrous exploration of Hollywood convention turned inside out.
Boston premiere

Sunday 11 and Monday 12
We're Talking Vulva
Tracy Traeger and Shawna Oempsey
Canada, 1990, 16mm, 5 min.

A five-minute feminist foray concerning the care and feeding of happy female genitalia.

Shown with

The Killing of Sister George
Robert Aldrich
USA, 1981, 35mm, 138 min.

Last year's festival revived director Robert Aldrich's *The Legend of Lylah Clare*, which was awarded one of the Boston Film Critics Best Re-discovery accolades. This year we have uncovered *The Killing of Sister George*. This is a story of an aging lesbian (Beryl Reid) and her young lover (Susannah York) which caused a furor when it was first released in 1981. Whoever thought the director of *The Dirty Dozen* would become one of our favorite practitioners of high camp?

Tuesday 13 - Thursday 15
Extramuros (Beyond the Wall)
Miquel Picazo
Spain, 1985, 35mm, 118 min.
In Spanish with English subtitles

Carmen Maura, who starred as a kinky nun in Pedro Almodovar's *Dark Habits*, plays another strange sister in this tale of passionate lesbian love in a 16th century Spanish convent. *Extramuros* is a stunning portrait of two lovesick nuns who fake stigmata in order to rescue their nunnery from oblivion and to fuel their passionate love affair.
Boston premiere

Friday 16 and Saturday 17
Straight For the Heart (A Corps Perou)
Lea Pool
Canada/Switzerland, 1988, 35mm, 92 min.
In French with English subtitles

When a newspaper photographer returns to his home in Montreal from a conscience-raising assignment in Nicaragua, he discovers both his boyfriend and his girlfriend have left him far each other. Emotionally distraught, he begins a journey of self-discovery that eventually leads him into an affair with a handsome deaf mute and full acceptance of his own homosexuality, as well as a new political awareness. A stunningly crafted film.
Boston premiere

Sunday 18
A Letter to Harvey Milk
Yariv Kohn
USA, 1991, 16mm, 27 min.

In a creative writing class, a group of older men and women recall powerful, and at times painful, past events that have deeply affected their lives. One of the most poignant memories comes from a man who confronts his homosexual past. This film sensitively touches on themes of struggle, persecution, prejudice, old age and survival. Leslea Newman, author of the short story "A Letter to Harvey Milk" on which the eponymously-entitled film was based, will be present at this screening.
Boston premiere

Resident Alien
Jonathan Nossiter
USA, 1990, 35mm, 85 min.

"A portrait of 81-year-old Quentin Crisp, who emigrated to Manhattan at the age of 73 when he was riding the crest of a publicity wave . . . the film traces the character of this indefatigably witty, wildly-dressed and outlandishly coiffured sexual revolutionary and bohemian king. In turns joyful, pathetic, criticized and adored, Crisp continues to fascinate." — Kay Armatage. Festival of Festivals, 15th Toronto International Film Festival. Quentin Crisp will be present to introduce the film.
Boston premiere

Monday 19
The Wild Rovers
Blake Edwards
USA, 1971, 35mm, 138 min.

A homoerotic Western from director Blake Edwards (*Victor, Victoria*) starring William Holden as a hard bitten gunslinger and Ryan O'Neal as his young sleeping bag buddy. A very odd and surprising gay re-discovery.

New, uncut 35mm print.

Tuesday 20
Sunday, Bloody Sunday
John Schlesinger
USA, 1971, 85mm, 35 min.

Glenda Jackson, Peter Finch and Murray Head compose the sexually scrambled triangle in director John Schlesinger's classic. The story is as absorbing and intelligent and deeply moving as the day it was first released. For those already familiar with this film, here is a chance to view it in a brilliant new 35mm print, and for a new generation, the opportunity to experience one of the best gay films ever made.

Wednesday 21
Herstories

A film and video program which reflects the cultural, historic and social atmosphere experienced by lesbians growing up in different cultures.

Flesh and Paper
Pratibha Parmar
India/United Kingdom, 1990, 16mm, 26 min.

Flesh and Paper is a lyrical exploration of the sense and sensibilities of Indian lesbian poet and writer, Sunil Namjoshi. The film weaves a sensual tapestry of her life and writings and creates a moving and powerful portrait of a unique woman.

Boston premiere

Women Like Us
Suzanne Neild & Roaslind Pearson
Great Britain, 1990, video, 49 min.

Sixteen lesbians, aged from 50 to 80, living in various parts of Britain and from different races, classes and backgrounds talk about their lives and experiences being a lesbian. A moving work which addresses a multitude of complex topics including dress, stereotypes, role-playing, romance, and artistic and intellectual movements.
Boston premiere

Thursday, August 22
Sex and Politics

The lesbian film and video-makers in this program address issues of politics and popular culture in relationship to sexual identity. Included is a series of music videos by Ilse Gassinger of Austria which probe similar issues using a visually dense, viscerally evocative language.

Laws and Skin
Chris Mann
Canada, 1990, video, 5 min.

A fantasy of popular gay culture, juxtaposing a Brazilian Carnival with lesbian and gay pride day. Each of the bodies portrayed are challenging psycho-social laws; that is, the rules and regulations which limit the expression of gender and sexual identity.
Boston premiere

Laura, Ingrid and Rebecca
Philippe Rouges
USA, 1990, video, 7 min.

Three activists from ACT UP speak sagely about their experiences with group politics. They talk of the difficulty of making the men of ACT UP acknowledge the connection between men's and women's health issues—and in one educational and vividly funny anecdote, they describe a sit-in at a downtown bank's men's room. Laura, Ingrid and Rebecca integrates anger and action, AIDS activism and pro-choice work.
Boston premiere

Keep Your Laws Off My Body
Catherine Sackfield and Zoe Leonard
USA, 1990, video, 12:30 min.

The intrusion of lawmakers into the most personal areas of our lives is here made palpable as this tape intercuts intimate, at-home images of lesbian lovers with an extensive catalogue of riot police responding to an ACT UP demonstration at New York City Hall.
Boston premiere

What Do Pop Art, Pop Music, Pornography & Politics Have To Do With Real Life?
Azian Nurudin
USA, 1990, video, 21 min.

Using cliches and role-playing, Nurudin challenges traditional concepts of race, gender, sexuality and the relationship between art and pop culture. Nurudin intercuts a putty, celebrity talk show (hosted by the videomaker as Andy Warhol, and casting stand-ins for other pop celebrities), with footage of urban squalor from some of San Francisco's more downtrodden areas to create a troubling juxtaposition.
Boston premiere

Boston Premiere of Music Videos by Ilse Gassinger

"Her figures and characters remain chimeric, her bodies phantasmal. She knows that there is no such thing as here and now in video."—Karl Sierek, film critic (Vienna)
Versehren/Verzehrt 1984 9 min.
Quick Lunch 1986 3:30 min.
Die Evidenz des Kalkuls 1987 8 min.
Splash 1989 1:30 min.
Magnetique 1988 2:20 min.
Eisenherz 1989 2:40 min.
Exposed 1989 8:20 min.
*in collaboration with Anna Steininger

Friday, August 23
Camping Out

This upbeat, celebratory, collection of film and video explores, through humor and insight, introspection, intimacy and gender.

Dreams of Passion
Aarin Burch
USA, 1989, 16mm, 5 min.

Two black women explore their passion and desires through the beauty of dance.
Boston premiere

Jollies
Sadie Benning
USA, 1990, video, 11 min.

Only 17, Benning picked up her first Fisher-Price PXL2000 (Pixelvision) toy camera two years ago and already she's carved a niche of her own, blending personal experiences with experiments in narrative composition.
Boston premiere

I Got This Way From Kissing Girls
Julie Butler
USA, 1990, film (screened in video), 8 min.

Against a plain background, and in painted black-and-white, the act of kissing is placed center stage. An extended set of women—ranging in ages, races, sizes and types—embrace, smile and smooch to an evocative sound track.
Boston premiere

The Gay Dating Game
Produced by Tommie Saell
USA, 1990, video, 15 min.

The below the belt humor of this send up of the popular TV show *The Dating Game* keeps *The Gay Dating Game* in a fixed weekly spot on Manhattan Cable. Host Tommie and "hostess" Lahoma are outrageous as the matchmaker emcees of this campy game show. The girl-meets-girl half of the 30-minute program will be featured here.
Boston premiere

Video Album: The GAYines
Ellen Spiro
USA, 1991, video, 25 min.

A collision of images, sounds and impressions recreates an event during which the collective gay/lesbian body becomes a site of physical empowerment.
Boston premiere

Saturday 24
My Father is Coming
Monika Treut
Germany / USA, 1990, 35mm, 82 min.

My Father is Coming is a humorous tale of two lesbian lovers, one German, the other American, living in Manhattan. Unexpectedly, one of the women is faced with the arrival of her father. A tulle attempt is made to present dad with a heterosexual relationship by casting her gay male friend in the role of her significant other.
Sneak Preview

Sunday 25 - Monday, 26
The Living End
Gregg Araki
USA, 1991, 16mm, 90 min.

They're young, they're gay, they're good and they're on the run; in the tradition of *Rider and Wild At Heart*, this story of a HIV-positive outcasts stands the usual HIV "road" movie on its head.
Boston premiere

Tuesday, 27 - Thursday 29
Strip Jack Naked
Ron Peck
United Kingdom, 1991, 16mm, 91 min.

Director Ron Peck's brilliant follow-up to groundbreaking *Nighthawks* is a gritty sebiographical look at London's sexual subculture.
Boston premiere

Friday, 30 - Saturday, 31
Evenings
Rudolph van der Berg
The Netherlands, 1990, 35mm, 120 min.

The Dutch Academy Award entry for Best Film of 1990 reunites both the author and actor in a worthy companion piece to the film classic *The Fourth Man*. A rivetting ratiion of the here's emerging homosexual
Boston premiere